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ABSTRACT

This series of five interrelated modules is an update and revision of "Saving the Native Son: Empowerment Strategies for Young Black Males (1996)." It offers specific strategies for empowering young African American males to help them achieve optimal educational and social success. Empowerment is a developmental process by which people who are powerless or marginalized become aware of the power dynamics at work in their lives, develop the skills and capacity for gaining a degree of control over their lives without infringing upon the rights of others, and support the empowerment of others in their community. Each updated module provides new approaches and directions for empowering young Black males, updated references, and new media resources and Internet sites to enhance implementation. Together, these modules provide educators, community leaders, and parents with comprehensive strategies and techniques for addressing the issues and challenges confronting Black male youth in contemporary society. Modules are: (1) The Young Lions: An Educational Empowerment Program for Black Males in Grades 3 to 6; (2) Black Manhood Training: A Developmental Counseling Program for Adolescent Black Males; (3) Tapping the Power of Respected Elders: Locating Adult Male Role Models for Black Male Youth; (4) Educational Advocacy: Empowering Black Male Students; and (5) Strengthening Our Native Sons (SONS): Empowerment Strategies for African American Parents. (Contains 23 references.) (GCP)

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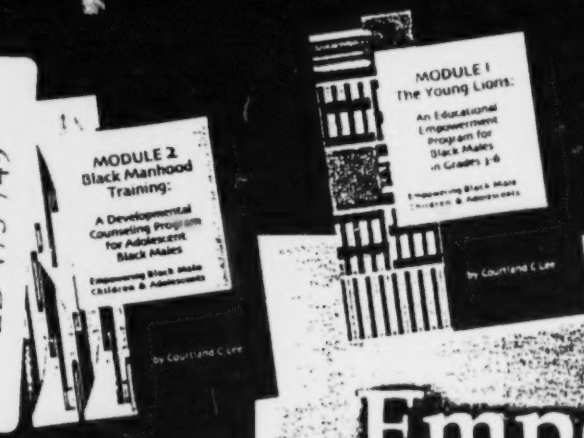
MODULE 1
The Young Lions:
An Educational Empowerment Program for Black Males in Grades 3-6
Empowering Black Male Children & Adolescents
by Courtland C Lee
MODULE 2
Black Manhood Training:
A Developmental Counseling Program for Adolescent Black Males
Empowering Black Male Children & Adolescents
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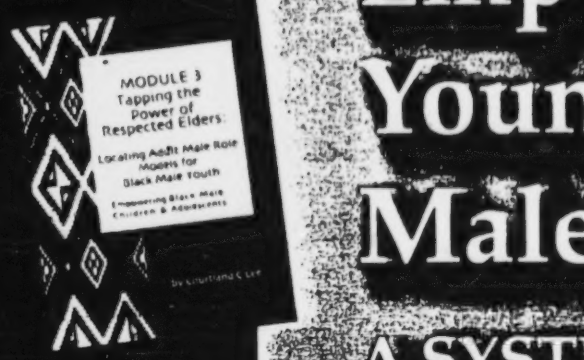
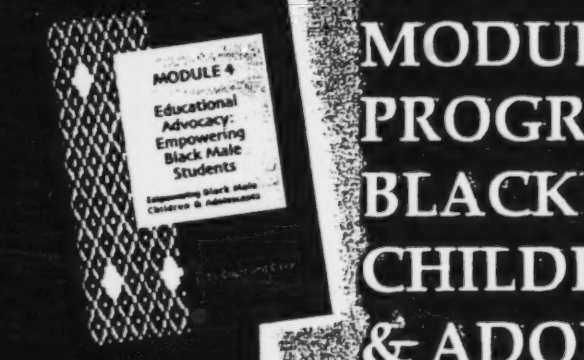
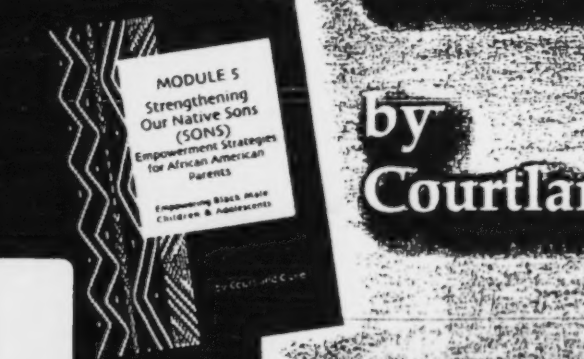

MODULE 3
Tapping the Power of Respected Elders:
Locating Adult Male Role Models for Black Male Youth
Empowering Black Male Children & Adolescents
by Courtland C Lee




MODULE 5
Strengthening Our Native Sons (SONS)
Empowerment Strategies for African American Parents
Empowering Black Male Children & Adolescents

Empowering Young Black Males—III

A SYSTEMATIC MODULAR TRAINING PROGRAM FOR BLACK MALE CHILDREN & ADOLESCENTS

by

Courtland C. Lee, Ph.D.

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A Systematic Modular Training Program for Black Male Children & Adolescents

by
Courtland C. Lee, Ph.D.

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Table of Contents

Preface
Garry R. Walz ..... *v*

About the Author ..... *vi*

Introduction ..... *vii*

Module 1

The Young Lions: An Educational Empowerment Program for Black Males in Grades 3 to 6 ..... *3*
A Gathering of the Pride: Program Orientation *6*
Session 1: Pride *7*
Session 2: When I Grow Up *8*
Sessions 3–5: Bad Times *9*
Session 6: Game Day *11*
Sessions 7–9: Heroes, Part 1: Great Kings of Africa *11*
Session 10: Free to Be Me *13*
Sessions 11–13: Heroes, Part 2: African American Men of Distinction *14*
Sessions 14–15: Heroes, Part 3: More African American Men of Distinction *16*
Sessions 16–17: Eyes on the Prize *19*
Session 18: Young Lions, Black and Proud *21*
Concluding Program *24*
Example Concluding Program *24*
Follow-up Activities *25*

Module 2

Black Manhood Training: A Developmental Counseling Program for Adolescent Black Males *29*
Body, Mind, and Soul: Introductory Sessions *30*
Strengthening the Body *32*
Strengthening the Mind *34*
Strengthening the Soul *36*

Developing a Personal Action Plan 41
Test of Worthiness 42
Initiation Ceremony 43
Example Initiation Ceremony 43
Follow-up Activities 45

Module 3

Tapping the Power of Respected Elders: Locating Adult Male Role Models for Black Male Youth 49
Respected Elders Training Program 51
Session 1: Reflections on Black Manhood 52
Session 2: Program Planning and Implementation 55
Follow-up Session 60

Module 4

Educational Advocacy: Empowering Black Male Students 65
Professional Development Seminar: Issues in Educating Black Males 67
Example Syllabus: Issues in Educating Black Males Professional Development Seminar 73
Suggested Seminar Schedule 79

Module 5

Strengthening Our Native Sons (SONS) Empowerment Strategies for African American Parents 95
Session 1: The Nature of Parenthood 98
Session 2: An Afrocentric Perspective on Parenting 99
Session 3: Fostering Self-Esteem and Pride in Blackness 102
Session 4: Understanding Your Son, An "Owner's Manual" for Parents 103
Session 5: Effective Discipline 104
Session 6: Developing Responsibility 105
Session 7: Communicating with Your Son 107
Session 8: Promoting School Success 108

Concluding Activity 109

Useful Websites 123

References 126

Handouts

Module 1

African American Men Do Many Things 18
Winning the Prize: My Personal Action Plan 21
Young Lions: Black and Proud 23

Module 2

Personal Action Plan 41

Module 3

Respected Elder 56
Pointers for Leading a Group 57

Module 4

Unique Developmental Tasks and Issues of Childhood and Adolescence for African American Male Youth 80
"Cool Pose" as a Cultural Signature of Young Black Males 81
Implications of Learning Styles for the Effective Teaching of Black Males 84
Curriculum Content and Educational Strategies for Promoting Academic Progress Among Black Male Students 89

Module 5

Strengths of African American Families 110
The Seven Principles of Nguzu Saba 111
Guidelines for Raising a Son in an Afrocentric Perspective 112
Guidelines for Promoting Self-Esteem and Black Pride in Your Son 113
My Personal Parental Action Plan.....114

Unique Developmental Tasks of Black Males' Childhood and Adolescence 115
Guidelines for Effective Discipline 116
Guidelines for Promoting Self-Discipline 117
Guidelines for Promoting Responsibility 117
Promoting Responsible Sexual Behavior 118
Guidelines for Talking with Your Son 119
Things You Can Do at Home to Promote Your Son's School Success 120
Suggested Parenting Resources 121

NOTES

All Handouts in this publication may be reproduced without prior permission for use in classes and group sessions. Reproduction of the module text or the different sessions is prohibited without written prior approval.

The numbers in parentheses in the upper right corner (e.g., 1-1) refer to the module number and the handout number.

Numerous references are made in the modules to a wide variety of resources such as films, recordings, books, etc. The availability of these resources is constantly changing with those referenced going out of circulation and new relevant resources becoming available. We suggest you use the specific resources listed as examples and seek suggestions for new resources from professional peers and the black adolescents as well. Also, searching the ERIC database as well as using ASKERIC can provide a wealth of resources. Please visit the ERIC/CASS website at http://ericcass@uncg.edu for details on how to obtain additional information.

Preface

These modules speak for themselves. They respond to an urgent need — empowering young Black males. They do so with a systematic modular format that maximizes the learning impact. Using these modules will bring the satisfaction of knowing that you have contributed to the development of a person in need with only limited sources of available assistance.

The modules are unique in the degree to which they provide all the resources which are needed to offer an empowerment growth process for young Black males. They can readily be the key component of individual or group counseling sessions. They also lend themselves to use in small classroom situations.

Perhaps most of all, they offer to individuals who desire to be helpful to young Black males a systematic modular program that has demonstrated its utility in a wide variety of settings. Dr. Lee has honed the modules through extensive experimentation in widely varying settings. The framework they provide enables the facilitator to focus on his interaction with the participating young males rather than fret over whether they have the right resources or are doing the right things. They put the focus where it should be—on the participants.

Seldom does the opportunity occur to be so targeted and helpful as these modules provide. For many the modules make the difference between offering meaningful help as contrasted with doing nothing at all. Try them! You will be pleased with the outcomes!

Garry R. Walz, PhD, NCC
Co-Director, ERIC/CASS
Professor Emeritus,
University of Michigan

About the Author

Courtland C. Lee received his PhD from Michigan State University and is Professor of counselor education at the University of Maryland and was also Professor of counselor education at the University of Virginia. Dr. Lee is the editor of three books on multicultural counseling and has also published numerous articles and book chapters on counseling across cultures. He is also author of two books on counseling Black American males. Dr. Lee is the former editor of the *Journal of Multicultural Counseling and Development*. In addition, he has served as president of the American Counseling Association (1997-98) and is a past president of the Association for Multicultural Counseling and Development and Chi Sigma Iota, the international counseling honor society. He has also served on the Executive Council of the International Round Table for the Advancement of Counselling. Dr. Lee is a consultant on multicultural issues both in the United States and abroad.

Introduction

Education is power. It is a lifelong process of developing the knowledge and skills to be all that one can be. African Americans have always placed a great value on education.[1] Indeed, the social and economic progress that they have made in the past century has been in direct proportion to the educational opportunities available to them.

As the 21st century begins, African American males face formidable challenges in their educational development. From kindergarten through college, many African American males experience a serious stifling of their achievement, aspirations, and pride. Data from a variety of sources on the educational attainment of African American male youth document these challenges (Cross & Slater, 2000; Economic Status of African Americans, 1991; Garibaldi, 1992; Hearing on the Office of Educational Research and Improvement, 1990; National Urban League, 2000; Porter, 1998; Roach, 2001; Slaughter-Defoe & Richards, 1995; U.S. Census Bureau, 1998; Watson, 1999; Wright, 1992):

- African American males consistently lag behind their African American female and white male peers in both school completion and employment rates.
- In an urban school system where 43% of the 86,000 students were African American males, 58% of the nonpromotions, 65% of the suspensions, 80% of the expulsions, and 45% of the dropouts involved this population.
- Nationally, one fifth of all African American males drop out of high school. Furthermore, these youth are more likely to be inaccurately placed in classes for slow learners than are their white male counterparts.
- Among the 1,949,000 African American women ages 18 to 24 completing high school in 1997, 33% enrolled in college compared to only 25% of the 1,701,000

African American males in the same age group. Significantly, in 1997 African American women outnumbered African American men in college 971,000 to 580,000, or 62.6% women to 37.4% men.

- In 1997 African American women earned twice as many bachelor's degrees, and more than double the number of master's degrees, as African American men.

Although many African American males do achieve educational success, these data show that a large percentage of African American males experience significant alienation from the educational process. Indications that massive numbers of African American males are failing to receive an adequate education can be found in school systems across the country. Such failure often begins as early as the third grade, with many African American males either dropping out or being pushed out of school for behavioral problems by the seventh grade. It is apparent that African American males face major academic and social hurdles, often becoming frustrated, losing hope, and ultimately leaving school without graduating. This pattern places substantial limitations on their socioeconomic mobility, ultimately contributing to high rates of unemployment, crime, and incarceration for this population.

At a time when rapid changes in technology and the global economy require a skilled and well-educated workforce, African American males are losing ground at a perilous rate. This troubling situation calls for educators and other concerned individuals to take aggressive action. Comprehensive approaches for promoting the academic, career, and personal-social development of young African American males are critically needed. Those concerned with African American male youth and their ultimate success in the 21st century must address the frustration, underachievement, and ultimate failure that comprise the educational reality for scores of them.

This series of five interrelated modules is an update

and revision of *Saving the Native Son: Empowerment Strategies for Young Black Males* (Lee, 1996). It offers specific strategies for empowering young African American males to help them achieve optimal educational and social success. Empowerment is a developmental process by which people who are powerless or marginalized become aware of the power dynamics at work in their lives, develop the skills and capacity for gaining a degree of control over their lives without infringing upon the rights of others, and support the empowerment of others in their community (Hawley-McWhirter, 1994).

Each updated module provides new approaches and directions for empowering young Black males, updated references, and new media resources and Internet sites to enhance implementation. All URLs were current and functioning as of December 2002, but given the fluid nature of the Internet, this may change in the future. Should you be unable to access any of the sites, I encourage you to use search engines to find other appropriate sites. Although each module can stand alone, using the modules in a comprehensive and integrated fashion will enhance their effectiveness. Together, these modules provide educators, community leaders, and parents with comprehensive strategies and techniques for addressing the issues and challenges confronting Black male youth in contemporary society.

If you have used *Saving the Native Son: Empowerment Strategies for Young Black Males,* you will find this new series is an important supplement that provides you with new resources to enhance your efforts. If you have not used the book, you will find that separately these modules provide the basis for developing and implementing an individual Black male empowerment program, and together they provide the framework for establishing comprehensive initiatives. A major goal of the program is to help boys and young men labeled "at-risk" avoid the problems that often lead to their ultimate failure in school. The modules are

designed to provide culture-specific empowerment experiences that focus on helping young Black males develop the attitudes and skills necessary for academic achievement, practice positive and responsible behavior, analyze critically the image of African American men, seek African American male role models, and develop a sense of cultural and historical pride in the accomplishments of African American men.

The first module, *The Young Lions*, presents an educational empowerment program for promoting optimal academic achievement and positive social behavior among African American males in grades 3 to 6. The second module, *Black Manhood Training*, is an intervention for the adolescence–to–young manhood passage that occurs in grades 7 through 12. Module 3, *Tapping the Power of Respected Elders*, provides strategies for involving concerned Black men in the empowerment of African American male youth. The focus of this module is on identifying and preparing committed Black men to coordinate and lead the programs described in modules 1 and 2, or other similar programs. Module 4, *Educational Advocacy*, presents a comprehensive in-service training experience for teachers and other school personnel. This professional development experience is designed to help teachers better understand Black male development and more effectively promote academic success of Black males. The fifth and final module, *Strengthening Our Native Sons (SONS)*, offers a workshop to help African American parents—in particular, mothers—learn skills to promote the academic and social empowerment of their sons.

These five modules can be used individually or as part of a comprehensive approach to promote the academic and social success of African American male youth. Although modules one and two were originally conceived for use in schools, they can be modified for implementation in a variety of settings, including religious institutions, fraternal organizations, and community agencies. Those considering

implementing these modules are urged to consider the situations in their particular institutional settings. The modules are open to modification, and their use is limited only by the bounds of individual creativity and imagination.

Five Crucial Components of Effective Empowerment Initiatives

Five components provide the framework for the modules in this program:

1. **Empowerment initiatives should be developmental and preventive in nature.** The focus of empowerment initiatives should be on prevention as opposed to remediation. Far too often, the only counseling or guidance that young African American males receive comes after they have gotten into trouble. Generally, the goal of such an intervention is not development, but rather punishment. Empowerment initiatives, in contrast, should focus on helping youth to meet in a proactive manner challenges that often lead to problems in school and beyond. The goal of such initiatives should be helping these youth develop the awareness, knowledge, and skills to solve problems constructively and make self-affirming decisions when faced with challenges.

2. **Empowerment initiatives should provide relationships with competent African American men.** Only African American men can teach young African American males how to be men. By virtue of having attained the status of an adult African American and a male, they alone have the gender and cultural perspectives to accurately assess and address the social, economic, and educational challenges facing African American boys. Although African American women and individuals of both genders from other ethnic backgrounds can play

significant roles in helping to empower young African American males, only a competent and committed adult African American man can model the attitudes and behaviors of successful African American manhood. Therefore, efforts should be made to actively recruit, train, and support competent African American men to serve as facilitators of or consultants to empowerment initiatives.

3. **Empowerment initiatives should capitalize on the strengths of African American families.** Empowerment initiatives must be based on an appreciation of the historical strength of the African American family. There is a legacy of continuity, hard work, kinship, love, pride, respect, and stability in the evolution of African American families—despite the history of discrimination, racism, oppression, and poverty that has characterized much of the African American experience. In the face of extreme environmental hardship, scores of African American families have found the inner resources to cope effectively, promote the positive development of their children, and ultimately prevail across generations. It is important to approach the promotion of family involvement in empowerment initiatives with the understanding that this institution is a strong and viable force for enhancing educational and social development.

4. **Empowerment initiatives should incorporate African and African American culture.** Culture-specific approaches to empowerment transform basic aspects of African American life—generally ignored or perceived as negative in a traditional educational framework—into positive learning experiences. For example, using selected Black art forms; traditional and contemporary Black music, poetry, folklore, and graphic representations; and culture-specific curriculum materials as educational aids is a potent way to promote

personal and social growth among African American boys.

5. **Empowerment initiatives should include a rite-of-passage experience.** Ritual, celebration, and ceremony are important aspects of any culture. They are ways to commemorate significant events in people's lives. In many societies, the passage from one stage of life to another is marked with ritual and ceremonial celebration. In many traditional African societies, for example, as young people move toward adulthood, the accomplishments of their youth are celebrated. In this spirit, empowerment initiatives for African American male youth should include some form of concluding celebratory experience that highlights their academic and social accomplishments. Such an experience should involve family members, friends, and community representatives.

Suggestions for Implementation

Prior to initiating an empowerment program in a school setting, make parents and school officials aware of the rationale for and importance of conducting an ethnic- and gender-specific educational experience for young Black males. An important argument for such an experience is that it is not unusual for African American males to be separated in the school setting, usually for special education classes or disciplinary actions. The number of African American male youth separated for such purposes is disproportionate to their number in the total school population. Therefore, separating African American males for experiences that are proactive and developmental should be welcomed as a way to promote academic success and decrease disciplinary involvement.

The future status of Black men in America depends in large measure on the ability of educators and others

to improve the academic, career, and social success of Black male students. Accomplishing this requires a comprehensive and systematic approach to Black male empowerment. This series of modules provides a strategic action plan for this purpose.

There is an old African saying, "It takes a village to raise a child." For a Black male child in the United States to grow into a strong, competent, and productive man, a communal effort is needed to ensure this outcome. These modules are for those individuals who are committed to access, equity, and social justice and are ready to make educational and social empowerment of Black male youth a reality.

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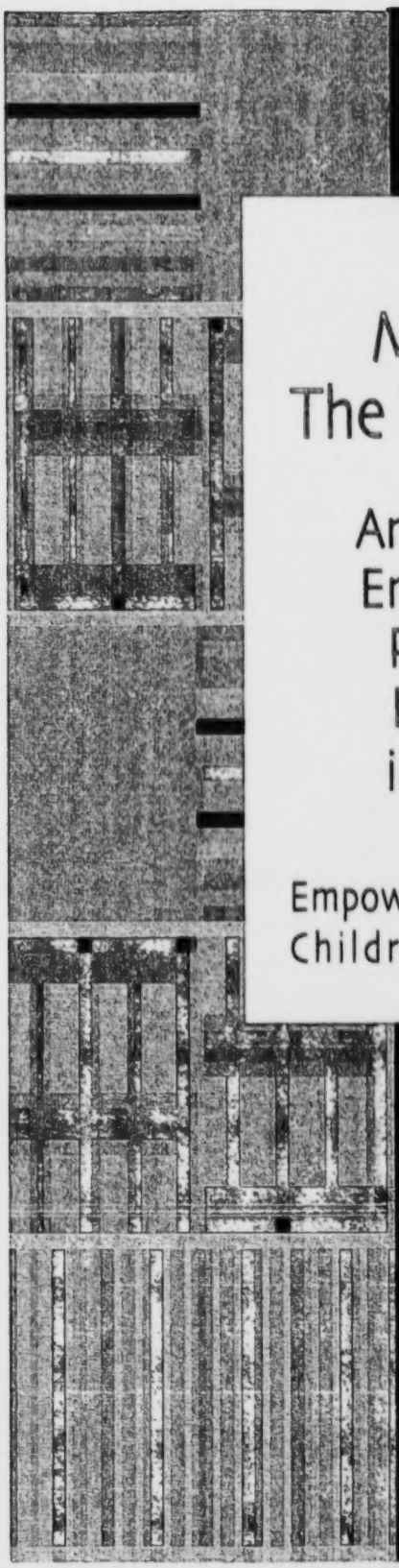
1. The terms *African American* and *Black* are used interchangeably in this document.



MODULE I
The Young Lions:

An Educational Empowerment Program for Black Males in Grades 3-6

Empowering Black Male Children & Adolescents

by Courtland C. Lee

The Young Lions: An Educational Empowerment Program for Black Males in Grades 3 to 6

This module is a revision of the program presented in chapter 4 of *Saving the Native Son* (Lee, 1996). It offers new ideas and resources for implementing a social and academic empowerment program for young Black males in a contemporary elementary school setting. This model has been successfully implemented in a number of elementary schools throughout the country. Anecdotal evidence suggests that it has a significant impact on the academic performance and social behavior of boys who participate in the experience.

Designed to initiate a long-term process, "The Young Lions" provides African American male students with the programmatic support they need to achieve maximum academic success. This module is the starting point of a seamless empowerment process for Black male youth that will take them successfully from elementary school through high school. Module 2 builds on the foundation of this module with a rite-of-passage program for Black males in grades 7 to 12. Module 3 describes how to recruit and train African American men to serve as mentors for the activities in modules 1 and 2. Module 4 focuses on professional development for teachers, while module 5 presents a workshop for parents. For more detailed information on the module series, please consult the introduction.

"The Young Lions" is a multi-session educational empowerment experience for African American males that enables participants to spend quality educational time during the school day with African American men who serve as role models and mentors. The program stresses the development of the motivation and skills necessary for academic success, the development of positive and responsible social behavior, an understanding and

appreciation of African American history and culture, and the modeling of positive African American male images. Although participation would be beneficial for most African American boys in the target age range, priority should be given to boys who are experiencing significant academic or social frustration in the classroom.

The program is presented here as an academic-year-long experience. The general framework is that each boy meets with a role model/mentor for approximately one hour twice a week. Depending upon the number of volunteers, it may be necessary to have one man work with more than one boy at a time, but preferably the ratio would be no more than two boys to one adult mentor. The sessions are devoted to working on homework assignments, improving reading and mathematics skills, and discussing personal-social concerns. The role models/mentors are responsible for maintaining contact with classroom teachers to ensure a degree of congruity between program activities and classroom learning experiences. In addition, they make periodic contact with parents regarding the boys' progress in the program.

Past experience would suggest that counselors are the most likely source of facilitators. However, other sources such as teachers and caring adults of widely differing backgrounds can be effective facilitators if they meet three conditions. First, that they intensively study the modules and practice facilitating the modules in "dry runs" with available volunteers. Second, they need to seek feedback from the black adolescents and others involved in the module program as to what they can do to improve their facilitation. Finally, and perhaps most importantly, they need to fully believe in the values and goals inherent in this program. A facilitator who only is "going through the motions" and lacks true conviction may well do more harm than good.

Twice a month, all role models/mentors and their students gather in a one-hour session for academic and social-enrichment activities. These activities focus on the

enhancement of self-concept and the improvement of academic and social behavior. The role models share leadership of this large-group experience. The first meeting begins with an orientation session that launches the entire program, describing the general purpose, methods of facilitation, and intended learning experiences for these meetings.

Note: Some of the following lessons suggest playing rap recordings. Although rap is a form of artistic expression that has its roots in the oral traditions of African and African American culture, choose selections carefully and **always** listen to them in advance. Many rap recordings contain lyrics and content that are not suitable for young children.

Goals

- To help African American males in grades 3 through 6 develop motivation and skills for academic success, positive and responsible social behavior, and an understanding and appreciation of African American culture and history
- To provide opportunities for these boys to spend quality educational time during the school day with an older African American male who serves as a role model/mentor
- To model positive African American male attitudes, behaviors, and values for the boys

A Gathering of the Pride: Program Orientation

Goals: To orient participants to the program; to introduce the role models/mentors; to pair up the men and boys

Methods of Facilitation

1. Explain the purpose and nature of the program: The boys will meet with an adult mentor for one hour twice a week to work on homework assignments, reading and mathematics skills, and personal-social issues. Twice a month, the boys and their mentors will gather in a large group for an enrichment activity. Emphasize that it is an honor to be chosen for participation in this program.
2. Introduce the role models/mentors and explain their role. Stress that they have much wisdom and knowledge and are to be considered respected elders. As such, they are to be treated with honor and respect.
3. Have each boy introduce himself to the group.
4. Discuss the significance of the program's name: "The

Young Lions." Explain that the lion is referred to as the king of the animals and is an important symbol of strength and courage to traditional African peoples. Introduce the notion that this program will help participants to develop the strength and courage of young lions through school success. Tell them that when they gather as a group they will be referred to as a pride, which is a company of lions. Their group meetings, therefore, will be "gatherings of the pride."

5. Pair up students with role models/mentors. Allow time for participants and their role models/mentors to get acquainted.

After this introductory session, participants and role models/mentors begin twice-a-week one-on-one or small-group educational enhancement sessions. The next sections describe the bimonthly communal gatherings of the entire pride.

Session 1: Pride

Goal: To enhance participants' self-esteem
Materials needed: sign showing a pride of lions and the message "Do Not Disturb: Young Lions in Session"; masking tape; chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers

Methods of Facilitation

1. Find a picture of a pride of lions and write the message "Do Not Disturb: Young Lions in Session" on it. Post this sign on the door of the meeting room whenever the group meets.
2. Ask participants to share their impressions of lions based on what they have seen on television, in motion pictures, at the zoo, etc. Record their comments on the board or chart paper.

3. Remind participants that a company of lions is called a *pride*. Explain that the word *pride* also has another important meaning and ask if any students are familiar with it. Write the word *pride* and its definition on the board or chart paper. One definition is "delight or elation arising from some act, possession or relationship" (Mish et al., 2000, p. 922). Have participants read this definition out loud. Translate it into terms that the group can readily understand.
4. Discuss the following questions as a group:
    a. How many of you have pride?
    b. What do you take pride in?
    c. What is Black pride?
    d. What kinds of things can you do in school to develop pride in yourself?

Intended Learning Experiences

- To begin improving participants' self-esteem
- To promote a sense of brotherhood among the men and boys
- To begin to develop a sense of personal pride among participants

Session 2: When I Grow Up

Goals: To identify participants' goals and expectations for the future; to explore what it will take to realize those goals

Methods of Facilitation

Discuss with the group the significance of the beginning of the 21st century. Stress the fact that they will become men during the early part of this new century. Discuss the following questions as a group.

a. How old will you be in each decade of the new

millennium: 2010, 2020, 2030, etc.?

b. Where do you think you will be living in those years? Will you be married? Will you have children?
c. What kind of job will you have?
d. How can doing well in school now help you when you are grown-up?
e. What things are you learning now in school that will help you when you grow up?

Intended Learning Experiences

- To have participants begin focused thinking about their futures
- To reinforce the relationship between present academic achievement and accomplishing future goals

Sessions 3–5: Bad Times

Goals: To have participants critically examine the dynamics of the academic and social problems confronting them as students; to help participants develop proactive strategies and techniques for confronting these challenges
Materials needed: recording of *Bad Times*, by Tavares (see "Suggested Resources"); portable compact disc or tape player with speakers; list of role-plays related to the content of the song; the poem *Mother to Son*, by Langston Hughes (see "Suggested Resources")

Methods of Facilitation

1. Play the recording *Bad Times* by the group Tavares.
2. Based on the lyrics of the song, develop a series of situations for participants to role-play, focusing on problems they face in the school setting (e.g., confrontations with teachers).

3. Have the participants act out the role-plays and develop strategies for dealing effectively with these problems. Ask the following group discussion questions:
   a. What are some problems you have (or have had) in school? Why do you think you have these problems?
   b. Do you feel that you are treated differently from the African American girls or the White children in school? If so, how?
   c. Most of the time, when you get into trouble at school, do you think it is your fault or do you think that the teachers are just picking on you?
   d. What can you learn from having bad times at school?
   e. What can you do to keep from having bad times at school?
4. Have participants read aloud the classic poem *Mother to Son*, by Langston Hughes. This poem is a mother's exhortation to her son not to give up when he experiences bad times and hardship in life. Discuss the poem's message with the participants.

Intended Learning Experiences

- To develop participants' awareness, knowledge, and skills in problem identification and constructive problem solving
- To increase participants' appreciation of African American males' struggle and persistence

Suggested Resources

Hughes, L. (1996). Mother to son. In A. W. Bontemps (Ed.), *American Negro poetry: An anthology.* New York: Hill and Wang.

Tavares (1997). Bad times. On *It only takes a minute: A lifetime with Tavares* [CD] Emd/Capitol ASIN: B000002UK3. (Also available on various greatest hits collections.)

Session 6: Game Day

Goal: To increase the level of sportsmanship and constructive physical activity among participants
Materials needed: sports equipment and playing area for chosen physical activity

Methods of Facilitation

Engage in some form of physical activity; e.g., a basketball game where the boys play against the men. Discuss with group why it is important to have a strong body as well as a strong mind. (Sessions similar to this can be repeated throughout the program.)

Intended Learning Experiences

- To increase participants' awareness of the importance of physical fitness and its relationship to success
- To enhance the sense of community among the boys and men through interaction outside an educational context

Sessions 7–9: Heroes, Part 1: Great Kings of Africa

Goal: To help participants gain a greater appreciation for and understanding of the accomplishments of their African forefathers
Materials needed: recording of *Shango*, by Babatunde Olatunji (see "Suggested Resources"), or similar African music; portable compact disc or tape player with speakers; computers with Internet access, or printouts from *Great*

Kings and Queens of Africa from the International Black Students Alliance website (see "Suggested Resources"), or other reference materials on kings of Africa; note-taking materials for each student; child-size crown, purchased or constructed from tag board and gold foil, with embellishments as desired

Methods of Facilitation

1. Play the recording *Shango (Chant to the God of Thunder)* by Babatunde Olatunji (or similar African music) and ask the boys about their impressions of Africa.
2. Explore with the group the following questions:
   a. How many of you have ever thought that your ancestors could have been kings?
   b. What is a king?
   c. What does a king do?
3. Using encyclopedias or Internet resources on Africa (such as *Great Kings and Queens of Africa,* have participants research, share, and discuss information on great African kings (such as Mansa Musa, king of Mali; Osei Tutu, king of Asante; and Askia Muhammad Toure, king of Songhay). Discuss the following question: "When these kings were boys of your age, they were called princes. What kinds of things do you think a prince has to learn if he is to become a great king?"
4. In conjunction with this session, construct or purchase a king's crown. Explain to participants that a crown sets a king apart from the rest of the people and is a symbol of his power and authority. Boys should be accorded the honor of being named "King for a Day" and wearing the crown during succeeding sessions in recognition of outstanding school achievements.

Suggested Resources

Great kings and queens of Africa [On-line]. Available from International Black Student Alliance website: www.ibsa-inc.org/royalalty.htm.

Olatunji, Babatunde. ([1959] 1990]. Shango. On *Drums of passion* [CD]. Sony B0000024QT.

Session 10: Free to Be Me

Goal: To have participants personalize group activities experienced thus far, both as young African American males and as students

Materials needed: recording of *Right On Be Free*, by Voices of East Harlem (see "Suggested Resource"); portable compact disc or tape player with speakers; chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers

Methods of Facilitation

1. Play the recording *Right On Be Free*, by the Voices of East Harlem. Explore what it means to be free to be oneself within the context of being young African American males.
2. Ask participants, "How does it feel to be a young lion?" and "What have you learned from this group so far?" Record their responses on the board or chart paper. Discuss in greater depth any areas or concepts raised by group members.
3. To further the process of personalizing group experiences, consider again the word *pride*, asking these questions:
   a. What does this word mean to you now?
   b. What kinds of things can you do in school to develop pride in yourself?

Intended Learning Experiences

- To reinforce the importance of individuality
- To reinforce that success in school stems from a sense of pride in oneself

Suggested Resource

Voices of East Harlem. (1999). Right on be free. On *Right on be free* [CD]. WEA, AMCY-6047.

Sessions 11–13: Heroes, Part 2: African American Men of Distinction

Goal: To examine the boyhoods of famous African American men in order to gain a greater appreciation for and understanding of the foundation for their accomplishments.
Materials needed: poem *I, Too, Sing America* by Langston Hughes (see "Suggested Resources"); brief biographies of prominent African Americans; video: *The Learning Tree* (see "Suggested Resources"); VCR

Methods of Facilitation

1. Have participants read aloud the poem *I, Too, Sing America* by Langston Hughes. This poem can be interpreted as a young African American boy's declaration that he will prevail against segregation and take his rightful place in American society. Discuss the relevance of the poem for African American boys in the 21st century.
2. Read or have participants read brief biographic information focusing on the boyhoods of famous African Americans such as Louis Armstrong, Arthur Ashe, Guy Bluford, Ralph Bunche, George

Washington Carver, Frederick Douglass, W.E.B. DuBois, Alex Haley, Langston Hughes, Jesse Jackson, Martin Luther King, Jr., Thurgood Marshall, Jesse Owens, Jackie Robinson, Booker T. Washington, and Malcolm X. Ask the following group discussion questions:

   a. What happened to these men when they were boys that helped them to become famous?
   b. How were their boyhoods like yours?
   c. How were their boyhoods different from yours?
   d. What can you learn about pride from these men's experiences?

3. Show excerpts of the Gordon Parks film, *The Learning Tree*. This autobiographical film directed by the famous African American photographer traces a year in the life of a young boy. During this year, he learns about love, fear, racial injustice, and his own capacity for honor. Discuss with the participants the differences and similarities between their lives and the life of the young boy in the film.

Intended Learning Experiences

- To educate participants about the importance of African American males in American history and culture
- To give participants an appreciation for the universality of boyhood experiences
- To give participants a greater understanding of the dynamics of school success
- To give participants a greater understanding of how early educational success leads to achievement later in life

Suggested Resources

For biographical material, consult www.biography.com or see the list of websites at the end of the book.

Hughes, L. (1996). I, Too, Sing America. In A. W. Bontemps (Ed.), *American Negro poetry: An anthology.* New York: Hill and Wang.

Parks, G. (1969). *The learning tree* [Video]. Hollywood, CA: Warner Studios/Seven Arts.

Sessions 14–15: Heroes, Part 3: More African American Men of Distinction

Goals: To become aware of occupations of contemporary African American men; to recognize how important education is in obtaining a place in the world of work

Materials needed: copy of "African American Men Do Many Things" questionnaire for each boy (see p. 17); pencil or pen for each boy; chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers; recording of "Knowledge Is King," by Kool Moe Dee (see "Suggested Resources"); portable compact disc or tape player with speakers

Methods of Facilitation

1. Distribute the "African American Men Do Many Things" questionnaire and have participants complete it. When everyone is finished, total the number of boys who know men in each occupation. Ask, "When these men were your age, do you think they were good students in school? Why or why not?"
2. List the following school subjects on the board or chart paper: Reading, Math, Language Arts, Spelling, Science, Art, Music, and Social Studies. For

each occupation, have participants consider what subjects they would have to be good at to be successful in that occupation.

3. Play the rap recording *Knowledge Is King* by Kool Moe Dee. Discuss what the phrase "knowledge is king" means.

Intended Learning Experiences

- To educate participants about the roles of African American males in the contemporary American workforce
- To give participants a greater understanding of the dynamics of school success
- To gain a greater understanding of the relationship between early educational success and future occupational success

Suggested Resource

Kool Moe Dee. (1989). Knowledge is king. On *Knowledge is king* [CD]. Jive Records, 1182.

Handouts for copying and distributing to participants of the sessions, as well as models for creating materials that can be individualized for particular settings will be set off throughout the modules by borders.

African American Men Do Many Things

African American men can do many jobs. Just some of the jobs they do are listed below. For each of the jobs below, circle ***yes*** if you know an African American man who does that job. Circle ***no*** if you do not know an African American man who does that job. You may be interested in doing one of these jobs when you grow up. If you don't know a Black man who does that job, how can you find out about it?

Do you know a Black man who is an auto mechanic? Yes No

Do you know a Black man who is a dentist? Yes No

Do you know a Black man who is a plumber? Yes No

Do you know a Black man who is a computer programmer? Yes No

Do you know a Black man who is a teacher? Yes No

Do you know a Black man who is a pilot? Yes No

Do you know a Black man who is a custodian? Yes No

Do you know a Black man who owns a business? Yes No

Do you know a Black man who is a basketball player? Yes No

Do you know a Black man who is a doctor? Yes No

Do you know a Black man who is a musician? Yes No

Do you know a Black man who is a lawyer? Yes No

Sessions 16–17: Eyes on the Prize

Goal: To synthesize participants' learning and experiences from the program into personal action plans
Materials needed: recording of *Keep Your Eyes on the Prize,* by Young MC (see "Suggested Resources"); portable compact disc or tape player with speakers; chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers (You may wish to prepare the T-chart described below in advance.); copy of "Winning the Prize: My Personal Action Plan" for each boy (see p. 20); pencil or pen for each boy

Methods of Facilitation

1. Play the rap recording *Keep Your Eyes on the Prize,* by Young MC. Discuss what "keeping your eyes on the prize" means. To focus on the notion of school success ask, "What prize do you have your eye on in school?"
2. Ask "How are you going to win your prize?" On the board or chart paper, write the following. (You could set up the two fill-in-the-blank statements as a T-chart with a column under each one for students' responses.)

   WINNING THE PRIZE
   I am a Young Lion. I have pride in myself.
   I will keep my eyes on the prize and do well in school. I will be a success.
   When I am in school I will _____.
   When I am at home I will _____.

3. Have the participants fill in the blanks with the things they must do at home and in school in order to succeed academically and socially.

36

4. Have each participant fill out a copy of "Winning the Prize: My Personal Action Plan" with his personal goals for winning the prize.
5. Have both the boy and his role model/mentor sign and date the sheet. Encourage each boy to post the action plan in a prominent place at home. Share copies with participants' teachers and parents.
6. Ask each participant to share with the group why he feels that he will "win the prize" and be a success in school.
7. As a final activity, have the group members compose their own rap about academic success. The boys could perform it for their role models/mentors or present it at the concluding program (see p. 23).

Intended Learning Experience

To emphasize that academic and social success requires personal commitment and action

Suggested Resource

Young MC. (1991). "Keep your eye on the prize." On *Brainstorm* [CD]. Capitol Records, C4–96337.

(1-2)

Winning the Prize: My Personal Action Plan

I am a Young Lion. I have pride in myself. I will keep my eyes on the prize and do well in school. I will be a success.

When I am in school, I will do these things. They will help me develop pride in myself and be successful:

1.
2.
3.

When I am at home, I will do these things. They will help me develop pride in myself and be successful:

1
2.
3.

_____ _____

Young Lion Mentor

Date: _____

Session 18: Young Lions, Black and Proud

Goal: To close the group experience by reinforcing and personalizing activities and experiences

Materials needed: recordings of *Say It Loud (I'm Black and I'm Proud)*, by James Brown, and *Ain't No Stopping Us Now*, by McFadden & Whitehead (see "Suggested Resources"); portable compact disc or tape player with speakers; chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers; for each boy, photocopy of "Young Lions: Black and Proud" (p. 22), or pen and paper; snacks, beverages, music, and party supplies for a concluding party

1. Point out that this will be the last gathering of the pride. Play *Say It Loud (I'm Black and I'm Proud)*, by James Brown. Consider again the word *pride*. Ask, "What does *pride* mean to you now?" "What kinds of things can you do in school to develop pride in yourself?"
2. Ask the following questions and record participants' responses on the board or chart paper:
   a. Now that we have come to the last session, how does it feel to be a young lion?
   b. How are you like a lion?
   c. What have you learned from this group?
3. Write the phrase "PRIDE OF LIONS" on the board or chart paper as shown. Have participants think of a word symbolizing what it means to be a Young Lion that starts with each letter in "PRIDE" and LIONS." If they have difficulty thinking of words, you can suggest the words shown below. (For younger groups, you may wish simply to distribute the handout containing these words:

Proud		**Leaders**
Respectful		**Industrious**
Initiative	**OF**	**Obedient**
Diligent		**Never give up**
Excellence		**Successful**

4. Discuss the meaning of each word and its importance to a Young Lion. Either have the participants copy the finished list (if they thought of their own words) or distribute copies of the "Young Lions: Black and Proud" handout (if you used the suggested words). Encourage each participant to post the list next to his action plan in a prominent place at home.
5. To reinforce the transfer of group experiences to

school success, play the recording *Ain't No Stopping Us Now*, by McFadden & Whitehead. Discuss the inspiration the song can provide to participants' lives.

6. Conclude with an informal celebration including food and music.

Intended Learning Experiences

- To culminate the process of increasing participants' self-esteem
- To reinforce participants' commitment to school success
- To enhance the sense of brotherhood between boys and role models/mentors

Suggested Resources

Brown, J. (1991). Say it loud (I'm Black and I'm proud). On *James Brown, 20 All-Time Greatest Hits* [CD]. PolyGram Records, 511 326.

McFadden, G., and Whitehead, J. (2000). Ain't no stopping us now. On *McFadden & Whitehead: Polishin' up our act* [CD]. Westside, WESM568.

(1-3)

Young Lions: Black and Proud

PRIDE OF LIONS

Proud		Leaders
Respectful		Industrious
Initiative	OF	Obedient
Diligent		Never give up
Excellence		Successful

Concluding Program

Goal: To celebrate the participants' completion of the program

Method of Facilitation

Conduct some type of concluding program to celebrate successful completion of the program and to reinforce the group experience. Encourage parents, teachers, and administrators to attend the event and acknowledge participants' accomplishments. As part of this celebration, group members should receive certificates, perhaps with pictures of lions on them, and some token symbolizing the completion of the program from the role models/mentors. An excellent token is a candle, symbolizing the light of knowledge. Boys could be told to keep the candle in a safe place and burn it on the day they graduate from high school. An example of a concluding program follows.

Suggested Resource

Maleska, E. T. (1996). To a Negro boy graduating. In A. W. Bontemps (Ed.), *American Negro poetry: An anthology.* New York: Hill and Wang.

Example Concluding Program

Welcome and African Meditation
Role Model/Mentor and Boy

Song, "Lift Every Voice and Sing"
Audience and Group Members

Remarks About the Group Experience
Role Model/Mentor

Introduction of Role Models/Mentors
Boys

Introduction of Boys
Role Models/Mentors

"Success" Rap
Boys

Reflections on Being Young Lions
Boys

P*roud*		**L***eaders*
R*espectful*		**I***ndustrious*
I*nitiative*	**OF**	**O***bedient*
D*iligent*		**N***ever give up*
E*xcellence*		**S***uccessful*

Group members stand and explain to the audience the importance of these words to the Young Lions.

Awarding of Certificates and Tokens
Role Models/Mentors

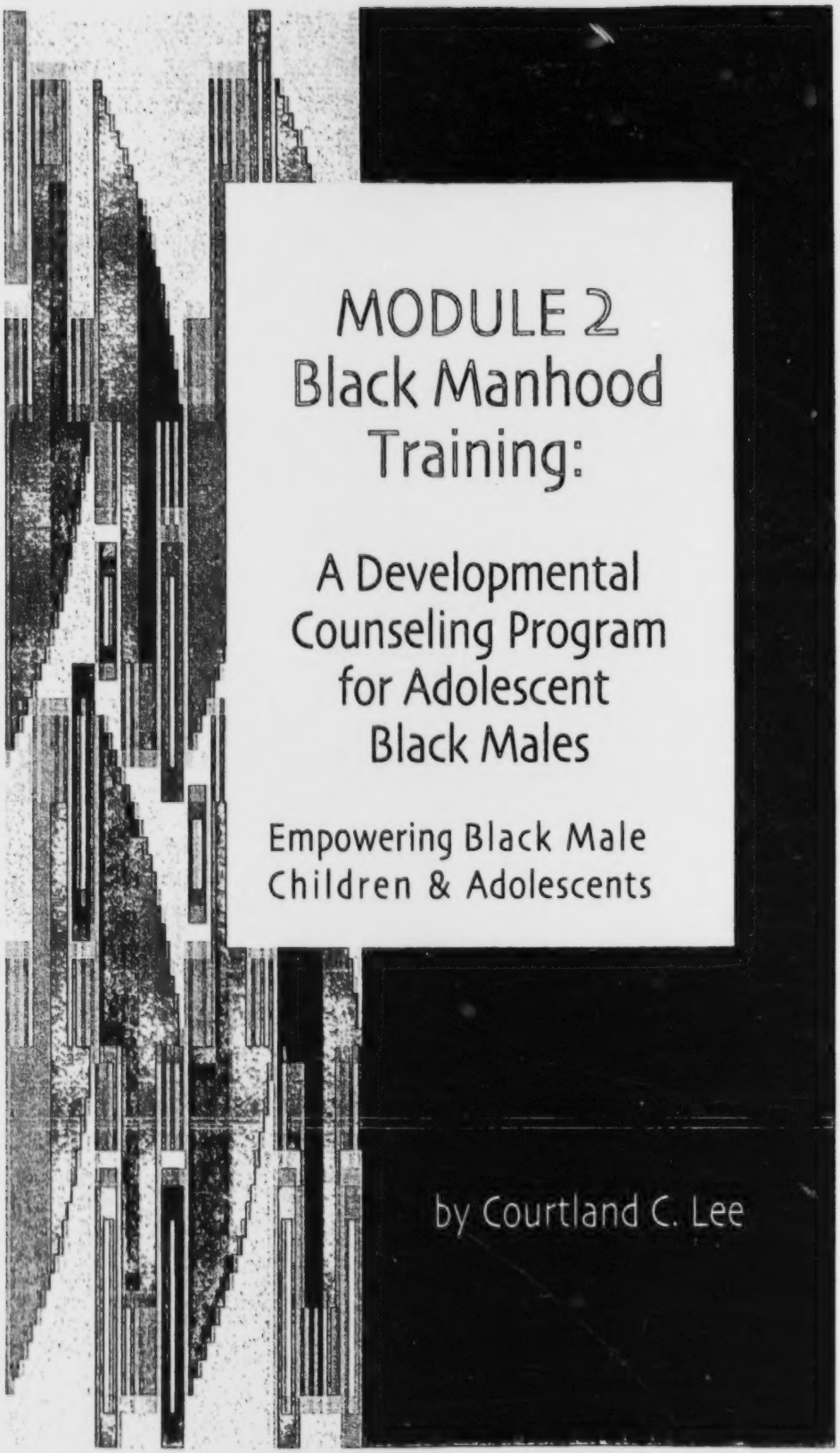
Poetry Reading: "To a Negro Boy Graduating," by Eugene T. Maleska
Role Model/Mentor

Closing Remarks
School Principal

Follow-up Activities

The participants would benefit from follow-up activities that reinforce the experience. For example, there could be periodic follow-up sessions with the role models/mentors. In conjunction with this, the role models/mentors

would continue consulting with teachers, administrators, and parents to monitor participants' academic and social progress. Additionally, participants could be encouraged to become involved in leadership activities or given meaningful responsibilities within the school (e.g., serving on the student council, serving on the safety patrol, tutoring younger students, etc.). Finally, boys who complete this program could be given the opportunity for continued support by being included in activities described in Module 2 when they reach middle or high school.



MODULE 2
Black Manhood Training:

A Developmental Counseling Program for Adolescent Black Males

Empowering Black Male Children & Adolescents

by Courtland C. Lee

Black Manhood Training: A Developmental Counseling Program for Adolescent Black Males

This module is an update of the program presented in chapter 5 of *Saving the Native Son* (Lee, 1996). It is designed to continue in a seamless fashion the academic and social support provided to African American males by the program in module 1. A developmental rite-of-passage experience, this program was developed within the context and spirit of a traditional African ritual known as *manhood training*, popularized by Alex Haley in his classic saga *Roots* (1976). Haley describes how, during this training, adolescent boys in traditional African societies were isolated from their families for an extended period and given rigorous physical, mental, and spiritual training considered important to the development of men. This training was conducted by men from the community with the goal of developing the attitudes and skills necessary to assume the responsibilities of the masculine role. If a boy successfully completed this training, he was formally acknowledged as a man among his people and accorded the rights and responsibilities associated with manhood. Within the context and spirit of this traditional African custom, this program was developed as a way to help adolescent African American males assume positive adult masculine roles. This multi-session group experience helps them develop the attitudes and skills to effectively meet environmental challenges that often lead to problems in the school setting and beyond.

It is important to ensure that the group is as heterogeneous as possible with respect to socioeconomic status, academic skill level, and extent of disciplinary involvement. Given the importance of modeling, an adult African American male group leader is crucial for this experience. Concerted efforts should be made to include competent African American men in leadership roles.

The model on which this program is based has been

successfully implemented in a number of school systems throughout the country. In addition, it has been used in community settings and adapted for use in Black churches. One successful church adaptation of the model took place at Greater Liberty Baptist Church in New Orleans in the early 1990s.

Goals

- To help develop positive masculine identities in adolescent African American males through a strengthening of body, mind, and soul
- To promote an understanding and appreciation of the role of the Black man in history and culture
- To motivate adolescent African American males to achieve
- To foster positive and responsible behavior in adolescent African American males
- To model positive Black male images

Body, Mind, and Soul: Introductory Sessions

Goals: To become aware of the challenges associated with being Black and male; to begin to reflect on the notion of masculinity from a Black perspective
Materials needed: recording of *What's Happening, Brother?* by Marvin Gaye (see "Suggested Resource"); portable compact disc or tape player with speakers; chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers

Methods of Facilitation

1. Play the song *What's Happening Brother?* by Marvin Gaye. Lead a discussion of what is happening to brothers internationally, nationally, and locally,

identifying global and specific challenges confronting Black males.

2. Lead a general discussion of the focal question of the program: "What is a strong Black man (i.e., a brother)?"
3. Explore the images of African American men portrayed in the media (e.g., motion pictures, television, and the recording industry). Have members identify these images as positive or negative. Make a T-chart on the board or chart paper. Write the names of African American men that group members consider positive images in one column and those they consider negative images in another. Have the group members explain and defend their decisions.
4. Lead a group discussion on the following questions:
   a. What makes a man strong?
   b. Who are some strong African American men that you know personally? What makes these men strong?
   c. Do you think that you are strong? Why or why not?
5. Introduce the concept that strengthening one's body, mind, and soul is part of the process of becoming a man. Explain that the program will focus on ways to do this.

Intended Learning Experiences

- To become more aware of the challenges facing Black males internationally, nationally, and locally
- To begin to critically analyze the image of African American men
- To begin to analyze the notion of masculinity and strength from a Black perspective

Suggested Resource

Gaye, Marvin. (1998). What's happening, brother? On *What's going on?* [CD/audio cassette, remastered recording]. Motown Records, 530 883.

Strengthening the Body

Goal: To promote the concept that a strong Black man develops, protects, and cares for his body (i.e., is physically healthy)

Materials needed: recordings of *The Bottle* and *Angel Dust*, by Gil Scott-Heron (see "Suggested Resources"); portable compact disc or tape player with speakers; computers with Internet access or printouts of sites giving data on the health status of African American males (see "Suggested Resources"); recording of *The Dude*, by Quincy Jones (see "Suggested Resources"); photos of well-groomed African American men from magazines and similar sources

Methods of Facilitation

1. Consult with physical education teachers, coaches, and community recreation leaders to ensure that group members are involved in appropriate exercise or athletic programs. Explore with group members why it is important for strong Black men to be physically fit.
2. Play recordings such as *The Bottle* and *Angel Dust*, by Gil Scott-Heron, and explore health hazards facing African American males. Use recent data from sources such as the National Urban League (www.nul.org), National Center for Health Statistics of the Centers for Disease Control and Prevention (www.cdc.gov/nchs/default.htm), the U.S. Department of Health and Human Services (www.os.dhhs.gov), and the Multicultural Health

Clearinghouse(www.omsa.uiuc.edu/clearinghouse/african/african.html) to gather information about the health status of African American men in contemporary America.

3. Discuss the question, "Is abusing your body a sign of strength?"
4. Play a recording of *The Dude*, by Quincy Jones, and discuss grooming and dress habits. Show the group members pictures of well-groomed African American men taken from popular magazines and ask:
   a. What makes a real dude?
   b. In terms of dress habits and grooming, how can you tell when a brother has his stuff together?
5. Discuss the importance of good nutrition and proper eating habits to maintaining good physical health.

Intended Learning Experiences

- To become aware of the importance of developing and maintaining a strong body through physical exercise
- To develop a wellness mentality that discourages activities that threaten physical health and well-being
- To develop good grooming habits

Suggested Resources

Jones, Quincy. (1980). The dude. On *The dude* [CD]. A&M Records, 213 248.

Multicultural Health Clearinghouse [On-line]. Available: www.omsa.uiuc.edu/clearinghouse/african/african.html

National Center for Health Statistics [On-line]. Available: www.cdc.gov/nchs/default.htm

National Urban League [On-line]. Available: www.nul.org

Scott-Heron, Gil. (1991). The bottle, Angel dust. Both on *The best of Gil Scott-Heron* [CD]. Arista Records, 18306.

U.S. Department of Health and Human Services [On-line]. Available:www.os.dhhs.gov

Strengthening the Mind

Goal: To promote the concept that a strong African American man develops and uses his mind to its fullest capacity by fostering the attitude and skills necessary for optimal academic achievement

Materials needed: videotape of *Eyes on the Prize* (see "Suggested Resources"); television and VCR; biographical materials on Black men who struggled to get an education

Methods of Facilitation

1. To stress the historical importance of academic achievement to African American men, show excerpts from the television documentary *Eyes on the Prize*, which chronicles the American Civil Rights Movement. Two excerpts of note are James Meredith's attempt to integrate the University of Mississippi in the 1960s and the efforts of Black students to enter Central High School in Little Rock, Arkansas, in the 1950s.
2. Through biographic materials, examine the struggles of historical African American male figures, such as Frederick Douglass, to get an education.
3. Based on the video and biographic information, discuss the idea that strong Black men place a high value on education. Ask questions such as the following:
   a. What did you learn from *Eyes on the Prize* about

strong Black men and education?

b. What lessons can you learn from the life and struggles of men such as Frederick Douglass about strength, Black men, and education?

4. Conduct motivation sessions to foster the development of positive attitudes toward academic achievement. Focus on inherent Black male potential by incorporating historical and contemporary references to the educational experiences of Black males.
5. Introduce the concept of respected elders, both historical and contemporary, who can demonstrate to group members the importance of education to Black male survival.
   a. **Respected elders from history:** Have group members explore the educational contributions of Black men such as George Washington Carver, W.E.B. DuBois, Booker T. Washington, Paul Robeson, Benjamin Mays, and Martin Luther King, Jr.
   b. **Respected contemporary elders:** Invite Black men from various sectors of the community to come to group sessions and share their educational histories. Visitors might include student-athletes from local colleges, professional athletes who have succeeded athletically and academically, undergraduate and graduate students from local colleges, and men from various sectors of the community who have been successful.
6. Promote scholastic male bonding among group members. Develop an academic support network within the group through which group members draw on each other's scholastic strengths in a collective effort to develop academic skills and competencies. Have members establish group academic goals and develop strategies for meeting

them. Discuss questions such as these:
   a. Is education a form of strength?
   b. Why is it important for a strong Black man to be an educated man?
7. Coordinate tutorial help for group members, as needed.
8. Coordinate the development of skills in the following areas: academic planning, study skills, time management, and test-taking sophistication.

Intended Learning Experiences

- To become aware of the importance of developing and maintaining a strong mind
- To learn from respected elders, both historical and contemporary, about the importance of academic achievement to African American male survival and success
- To develop the attitudes and skills necessary for optimal academic achievement

Suggested Resource

Hampton, H. (Producer). (1987). *Eyes on the prize: America's civil rights years* [Video]. Boston, MA: Blackside, Inc. Available from www.blackside.com

Strengthening the Soul

Goal: To promote the concept that a strong Black man has an indomitable spirit; to foster an understanding and appreciation of the major life roles and responsibilities of African American men

Materials needed: poem, *The Negro Speaks of Rivers*, by Langston Hughes (see "Suggested Resources"); names of Black men who fought for Black pride and glory on slips of paper placed in a bag; research materials; computers with

Internet access; recording *of Papa Was a Rollin' Stone,* by the Temptations (see "Suggested Resources"); portable compact disc or tape player with speakers; copy of the play *For Colored Girls Who Have Considered Suicide When the Rainbow Is Enuf,* by Ntozake Shange, for each member (see "Suggested Resources"); variety of popular Black male-oriented magazines, such as *Ebony, Jet,* or *Essence*

Methods of Facilitation

1. Introduce the essence of the Black man's soul and his historical ability to survive by having the group read the poem *The Negro Speaks of Rivers,* by Langston Hughes.
2. Discuss the question, "Given the challenges Black men have always had to face, what has made them able to survive?"
3. Explore the various life roles that men can assume. Place the names of a variety of successful Black men in a bag. Have members draw a name or names of Black men from various life roles who fought for Black pride and glory (see below). Each member is to write a research paper on the person or people whose name he draws. Encourage the use of the Internet in researching the paper. At a later session, members give presentations to the group about how their chosen person exemplifies the soul and spirit of a Black man. Black art forms may be used in the presentation.

Potential life roles and names might include the following:

- **Warriors:** 9th and 10th U.S. Cavalries (the Buffalo Soldiers), 54th Massachusetts Volunteer Infantry, Harlem's 369th Infantry Division (the Hell Fighters), Crispus Attucks, Ezell Blair, Benjamin

O. Davis Jr., great kings of Africa, Hannibal, Franklin McCain, Joseph McNeil, Colin Powell, David Richmond, Nat Turner, Tuskegee Airmen

- **Athletes:** Hank Aaron, Muhammad Ali, Arthur Ashe, Joe Louis, Jesse Owens, Eddie Robinson, Jackie Robinson, Wendell Scott, Doug Williams, Tiger Woods
- **Artists:** Alvin Ailey, James Baldwin, Ernie Barnes, Ray Charles, Bill Cosby, Duke Ellington, Ralph Ellison, Langston Hughes, Tom Joyner, Spike Lee, Wynton Marsalis, Arthur Mitchell, Walter Mosley, Sidney Poitier, Paul Robeson, Henry O. Tanner, James Van Der Zee, Denzel Washington, Bert Williams, August Wilson, Stevie Wonder, Richard Wright
- **Religious leaders:** Jesse Jackson, Martin Luther King Jr., Malcolm X, Elijah Muhammad, Adam Clayton Powell, A. Leon Sullivan, Howard Thurman, Desmond Tutu
- **Entrepreneurs:** Carl Brown, Edward Gardner, Berry Gordy Jr., Earl Graves, Daymond John, John Johnson, Robert L. Johnson, J. Alexander Martin, Henry Parks, Keith Perrin, Russell Simmons, Asa Spaulding
- **Scientists:** Guy Bluford, George Washington Carver, Charles Drew, Fred Gregory, Lewis Lattimer, Ronald McNair, Daniel Hale Williams
- **Educators:** Kenneth Clark, W.E.B. DuBois, Benjamin Mays, Booker T. Washington
- **Politicians/statesmen:** Tom Bradley, Ron Brown, Ralph Bunche, David Dinkins, Wilson Goode, William Gray, great kings of Africa, Richard Hatcher, Jesse Jackson, Nelson Mandela, Thurgood Marshall, Adam Clayton Powell, Colin Powell, Harold Washington, L. Douglas Wilder, Andy Young, Coleman Young
- **Social activists:** Julian Bond, Stokely Carmichael

(Kwame Ture), Marcus Garvey, Dick Gregory, Jesse Jackson, Vernon Jordan, Martin Luther King Jr., A. Philip Randolph, Al Sharpton, Roy Wilkins, Whitney Young

- **Journalists:** Lerone Bennett, Ed Bradley, Tony Brown, Frederick Douglass, Earl Graves, Bryant Gumbel, Alex Haley, John Johnson, William Raspberry, William C. Rhoden, Carl Rowan, Chuck Stone, Michael Wilbon, Juan Williams

4. Explore in depth the role of the Black man as father by examining the word *responsibility.* Underscore that strong Black men take responsibility for their children. Play the recording *Papa Was a Rollin' Stone,* by the Temptations, and discuss the negative father images in the song. The facilitator should emphasize positive roles of black men as fathers and suggest the recording unduly emphasizes a negative role. Discuss the following questions:
   a. Does making a baby make you a man?
   b. Does fatherhood bring with it responsibilities? If so, what are some of these responsibilities?
   c. Physically, you can now make babies, but are you ready to be fathers?
5. Suggest that strong black fathers may also carry over their "strengths" to other roles. Conduct a discussion of other key words related to the soul and spirit of strong Black men, including *masculinity, strength, character, giving, caring, sharing,* and *respect.* Discuss the following questions:
   a. What do these words mean to you as young Black men?
   b. What do these words mean in terms of your relationships with other people (particularly Black women)?
6. Have the group read excerpts from the play *For Colored Girls Who Have Considered Suicide When the Rainbow is Enuf,* by Ntozake Shange, that focus on

male-female relationships. Have members examine these key words in the context of this play.

7. Show the group pictures from popular magazines (e.g., *Ebony, Essence, Jet*) that present varied images of African American men in many life roles. Have the group consider how the soul or spirit of the Black man is portrayed in each image.
8. Facilitate personal explorations of various life roles among group members by asking: How do you see yourself as a _____? (son, boyfriend, brother, husband, father, uncle, etc.)

Intended Learning Experiences

- To gain an appreciation of the indomitable spirit of struggle and survival inherent in the soul of strong Black men
- To gain a sense of responsibility toward oneself and others
- To appreciate how "soul power" permeates the life roles of strong and successful Black men
- To gain a new perspective on one's own soul as a young African American man

Suggested Resources

Hughes, L. (1996). The Negro speaks of rivers. In A. W. Bontemps (Ed.), *American Negro poetry: An anthology.* New York: Hill and Wang.

Shange, N. (1997). *For colored girls who have considered suicide when the rainbow is enuf.* New York: Scribner's.

Temptations (1995). Papa was a rollin' stone. On *Anthology* [CD]. Motown Records, 530 524.

Developing a Personal Action Plan

Goal: To synthesize the group experience and set personal action goals derived from it
Materials needed: a copy of the Personal Action Plan (p. 41) for each group member; pens or pencils

Method of Facilitation

1. Initiate a discussion of what the group experience has meant to each group member in terms of new insights into his body, mind, and soul as a young Black man. Discuss the following questions:
   a. After all that you have experienced, what do you think a strong Black man (a brother) is?
   b. After being in this group, what educational plans do you have?
   c. After being in this group, what career plans do you have?
2. Have each group member develop a personal action plan. Each young man and the group facilitator should sign and date the plan in front of the group. Encourage each group member to post his plan in a prominent place at home. Share copies of the plans with members' teachers and parents.

(2-1)

Personal Action Plan

Things I do **now** to take care of my
body: _____
mind: _____
soul: _____

Things I will **start** doing to take better care of my
body: _____
mind: _____
soul: _____

(2-1, cont.)

Things I will **stop** doing because they are not good for my body: _____
mind: _____
soul: _____

My **educational** goal is: _____

To achieve this goal I must do the following:
_____

My **job/career** goal is: _____

To achieve this goal I must do the following:
_____

Test of Worthiness

Goal: To test the bodies, minds, and souls of group members to see if they possess the strength to be proclaimed men

Method of Facilitation

Give group members tests of body, mind, and soul, all of which they must pass. The tests and criteria for passing them should be demanding but flexible enough to ensure that the majority of group members will succeed. Here are examples of tests:

Test of the body: Members must run a quarter-mile on a track in a specified amount of time to prove that their bodies are strong.

Test of the mind: Members must complete a 100-problem math test with at least 80 percent correct to prove that their minds are strong.

Test of the soul: Members must participate in some service learning project at school, at home, at church, or in the

community to prove that their souls and spirits are strong.

Intended Learning Experience

To culminate the process of developing group members' awareness, knowledge, and skills as young Black men

Initiation Ceremony

Goal: To proclaim and celebrate the group members' passage into manhood

Method of Facilitation

Conduct a manhood initiation or rite-of-passage ceremony to celebrate the group members' coming of age and to reinforce their group experiences. Encourage parents and prominent men from the community to attend and acknowledge group members' achievement. As part of the ceremony, group members should receive certificates and some token symbolizing the completion of manhood training. An excellent token is a key tied to a ribbon that the young men can wear around their necks. The key symbolizes the tool that will open doors to opportunity and success for the newly initiated men. Encourage the young men to wear their keys with pride to signify their successful completion of manhood training. A sample program for such a ceremony follows.

(2-2)

Example Initiation Ceremony

Processional
Men and Boys

Welcome and African Meditation
Group Leader

59

(2-2, cont.)

Song, "Lift Every Voice and Sing"
Audience and Group Members

Remarks About the Group Experience
Group Leader

Introduction of Respected Elders
A Group Member

Reflections on Strong Black Manhood
Respected Elders

Speaker on the Body
A Physician
Speaker on the Mind
A Teacher
Speaker on the Soul
A Minister

Introduction of Group Members
Group Leader

Rite of Passage
All Group Members
Each group member stands up in front of the audience and describes what it means to him to be a strong Black man.

Awarding of Certificates and Tokens
Group Leader

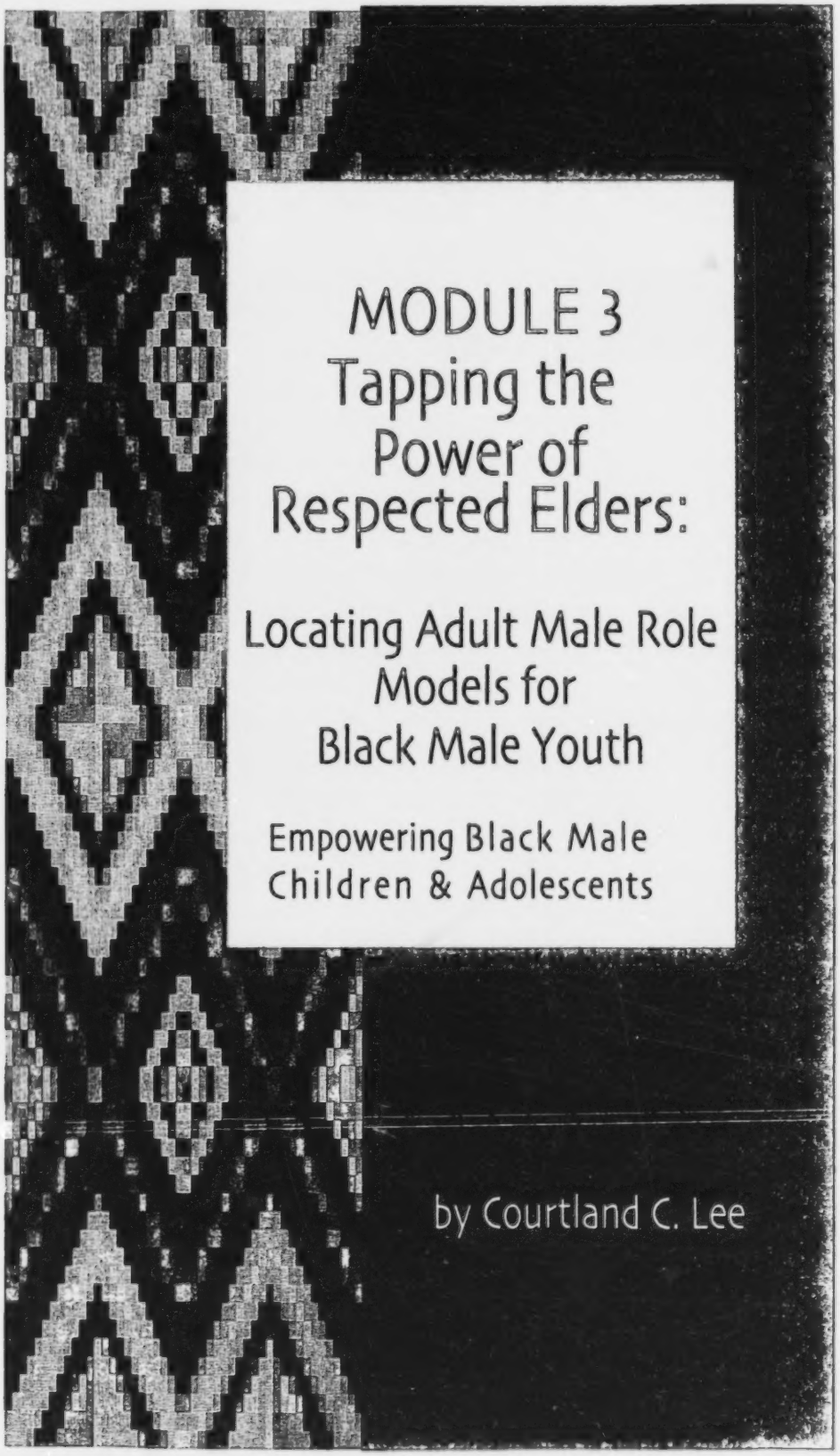
Closing Remarks and African Meditation
Group Leader

Recessional
Men!

Follow-up Activities

After the group experience and the initiation into manhood, the members would benefit from follow-up activities that reinforce the experience. Such activities might include the following:

- Periodic follow-up sessions with the group leader
- Field trips to African or African American cultural institutions
- Spending time at work with responsible older African American men
- Participating in community service projects
- Participating in organized group interactions with African American females and male peers from other ethnic groups, as appropriate
- Serving as co-leaders for succeeding manhood training groups


MODULE 3
Tapping the Power of Respected Elders:
Locating Adult Male Role Models for Black Male Youth
Empowering Black Male Children & Adolescents
by Courtland C. Lee

Module 3
Tapping the Power of Respected Elders: Locating Adult Male Role Models for Black Male Youth

This module is an update of the program presented in chapter 6 of *Saving the Native Son* (Lee, 1996). It offers direction for finding and preparing committed African American men to serve as leaders in the elementary and secondary school empowerment programs described in modules 1 and 2. This module offers new ideas and media resources for implementing a role model/mentor preparation program with interested Black men.

Competent and committed Black men play a major role in the processes described in modules 1 and 2. Although the landscape in many Black communities is dotted with men who are less than desirable role models, there are countless others whose achievements and experiences make them potentially positive mentors for male youth. These men can significantly influence the development of young Black males.

Regardless of the recruitment source, potential role models or mentors should exhibit at least the following criteria: (a) concern about the academic and social challenges facing Black male youth, (b) expressed commitment to helping young Black males, (c) positive insight into being Black and male, (d) demonstrated success in their personal endeavors, (e) a sense of responsibility, and (f) a willingness to grow as Black men.

Tapping Black Male Resources in Black Communities

Prior to venturing into the community, assess the possible Black male resources available in your own setting. Although the Black male presence is limited in many schools, it may be possible to recruit the talents of Black male teachers, counselors, administrators, and custodians for empowerment efforts. Should you need additional role

models/mentors beyond those you can recruit in your setting, a wealth of positive Black male talent is present in a variety of institutions and agencies in many Black communities. Here are resources that can be tapped in order to promote empowerment initiatives for young boys:

Churches. The module facilitators should contact the ministers of churches in Black communities and enlist their aid in recruiting concerned men from their congregations to volunteer. Most Black churches have organized men's groups, such as the ushers or the deacon board, that may be willing to volunteer their services for empowerment efforts.

Community agencies. Approach the directors of community recreation centers and other social service agencies. In many instances, such agencies have established youth programs that can serve as important supplements to school-based empowerment interventions.

Fraternities and social or service organizations. In recent years, the graduate chapters of Black fraternities, as well as other social or service organizations in Black communities, have actively begun to address issues associated with youths. Contact these organizations to enlist a cohort of committed volunteers.

Black-owned businesses. Many Black businessmen have begun to express concern about the challenges facing young Black males. Contact Black entrepreneurs and seek their assistance as volunteers. Also explore with them the possibility of establishing cooperative employment or internship programs for Black male youth as a part of the empowerment process.

Colleges and universities. Explore the possibility of recruiting male students from Black cultural and fraternal

organizations or Black studies departments on local college campuses. Approach academic officials about the possibility of volunteers receiving academic credit for their efforts.

This group experience has been successfully conducted with the aid of a number of Black men's groups around the country. The first successful implementation of this training experience took place with the brotherhood of Greater Liberty Baptist Church in New Orleans, Louisiana, in the late 1980s. A group of concerned Black men led by a prominent physician from the community of Jacksonville, North Carolina, led another successful experience in the early 1990s. A third successful experience took place with a graduate chapter of Kappa Alpha Psi fraternity in Prince Georges County, Maryland, in the mid-1990s.

Preparing Black Men to Be Respected Elders

Before assuming roles as respected elders for male youth, volunteers need opportunities to increase their awareness, knowledge, and skills in several areas. First, they benefit from time to reflect on important aspects of Black manhood. Second, they need an overview of the module or modules being implemented. Third, they need basic information about the group process and how to lead a group experience. The following training program has been developed to prepare Black men who volunteer to work with the *Young Lions* or *Black Manhood Training* programs.

Respected Elders Training Program

Goal: To increase the awareness and promote the group leadership skills of Black men who volunteer to participate in empowerment experiences with Black male youth

Training schedule and format. The training should be conducted in a minimum of two sessions, ideally over a weekend to facilitate maximum participation. The first

session requires about three hours, and the second takes a seven-hour day (which may be broken into up to three sessions if necessary). The training format consists of experiential group activities, lecture, and demonstration. This experience can be conducted in a variety of settings, including schools, churches, community centers, or even private homes. A Black male facilitator is critical for this session. In addition, request that women do not observe or participate in the process, in order to ensure an atmosphere conducive to male bonding and group discussion.
Number of participants: The number of participants for the training program is between 10 and 15.

Session 1: Reflections on Black Manhood

Goal: To develop a supportive atmosphere that will enable volunteers to explore thoughts, feelings, and behaviors associated with being Black and male in contemporary American society
Time required: 3 hours
Materials needed: videotapes or DVDs of films portraying Black men, such as the short film *Reflections of a Native Son,* by Mustapha Khan, excerpts from the film version of Richard Wright's *Native Son,* excerpts from the Public Broadcasting System version of Lorraine Hansberry's play, *A Raisin in the Sun,* and excerpts from motion pictures such as *Glory, Malcolm X, Get on the Bus, He Got Game,* and *Remember the Titans* (see "Suggested Resources"); VCR or DVD player

Methods of Facilitation

1. Have group members introduce themselves. Invite them to share some general information about themselves, such as their names, where they were born, and what they enjoy doing in their free time.
2. Explain the nature and purpose of this experience:

to prepare them to work with the *Young Lions* or *Black Manhood Training* programs. The first session will be devoted to exploring thoughts, feelings, and behaviors associated with being Black and male in contemporary American society. The following session will provide an overview of the specific empowerment models for Black male youth. Basic information about group processes and how to lead a group experience will also be covered.

3. Play excerpts of videos or DVDs portraying images of Black men.
4. Divide the participants into dyads to discuss their perceptions of how Black men were portrayed in the video presentation.
5. Reconvene the entire group and have the participants discuss any or all of the following important questions to consider as Black men:
   a. How do you see yourself as a Black man?
   b. What is important to you as a Black man?
   c. How do you feel about the many negative stereotypes of and reports about Black men? (e.g., Black men are shiftless, Black men treat Black women disrespectfully, Black men don't take fatherhood seriously, Black men are physically aggressive)
   d. How do you feel about the men in your family?
   e. What are your feelings about your own father?
   f. If you have children, what kind of father would they say you are?
   g. If you have a son, how do you think he sees you as a father and as a man?
   h. How do you feel about the women in your family?
   i. How do you perceive, and what do you feel about, women who are lovers or friends of yours?
   j. What are the stresses and strains in your

relationships with these women?

k. What are the points of solid and deep agreement between you and women who are your lover or friends?

l. What angers you, hurts you, and brings you fulfillment in your relations with the significant women in your life?

m. As a Black man, what gives your life meaning?

n. As a Black man, what role does religion or spirituality play in your life?

o. As a Black man, what makes you fearful?

p. As a Black man, what makes you angry?

q. At this point in your life, how do you feel about yourself as a Black man?

6. Facilitate a discussion of new insights the volunteers gained on Black manhood as a result of the session. This session may be extremely powerful and emotional. Be prepared to help the participants process the strong emotions that are typically stirred up by these questions.

Suggested Resources

Hansberry, L. (1988). *A raisin in the sun* [Video]. Los Angeles, CA: NBLA Productions.

Kahn, M. (1989). *Reflections of a native son* [Film]. New York: Vanguard Films.

Lee, Spike [Director]. (1992). *Malcolm X* [Film]. Hollywood, CA: Warner Bros.

Lee, Spike [Director]. (1996). *Get on the bus* [Film]. Hollywood, CA: Columbia Pictures.

Lee, Spike [Director]. (1998). *He got game* [Film]. Hollywood, CA: Touchstone Pictures.

Wright, R. (1986). *Native son.* [Film]. Hollywood CA: Diane Silver Productions.

Yakin, Boaz [Director]. (2000). *Remember the Titans* [Film]. Hollywood, CA: Disney Studios.

Zwick, Edward [Director]. (1990). *Glory* [Film]. Hollywood CA: Columbia/Tri-Star Pictures.

Session 2: Program Planning and Implementation

Part I

Time required: 4 hours
Materials needed: copy of the "Respected Elder" discussion sheet (see p. 56) for each volunteer

1. Pass out copies of the discussion sheet to the volunteers. Discuss the concept of a respected elder and how the volunteers feel they embody a respected elder. Discuss the questions on the sheet as a group.
2. Provide an overview of the Young Lions and Black Manhood Training empowerment programs. Explain the goals, methods of facilitation, and intended outcomes of the sessions.

Part II

Time required: 1 and 1/2 hours
Materials needed: copy of the "Pointers for Leading a Group" information sheet (see p. 57) for each volunteer

In this instructional session, provide volunteers with basic information on leading groups and important communication skills. Use the information sheet as a guide.

Part III

Program planning and implementation: Allow participants time to synthesize the training, ask questions, and plan for program implementation. Work out the mechanics of program implementation given school or agency policies and procedures. Relevant issues include the following:

- Selection of group participants
- Number of group sessions
- Scheduling of sessions
- Length of sessions
- Number of participants per group
- Initiation ceremony, program evaluation
- Follow-up activities
- Questions and answers

If possible, have the men leave this experience with their group assignments.

Respected Elder (3-1)

A respected elder is a community member who by virtue of age, personal accomplishments, or experience is respected and often revered for his wisdom and guidance. A respected elder can serve as a role model or mentor to younger individuals. Being a *role model* means that younger people admire you and attempt to pattern their attitudes and behaviors after you. Being a *mentor* means that you have the ability to take younger individuals under your guidance and either demonstrate or teach valuable life skills or lessons.

Questions for Group Discussion

- When you were growing up, who were your heroes or role models?

(3-1, cont.)

- What made you look up to these individuals?
- Who are your heroes or role models now?
- When you were growing up, did you have a mentor?
- What qualities did that person possess that made you respect him or her?
- What did your mentor or mentors do that influenced your life?
- Who are the respected elders in your life?
- At this stage of your life, do you think you have earned the status of respected elder? Why or why not?
- What qualities do you have that would make you a good role model?
- What qualities do you have that would make you a good mentor?

Pointers for Leading a Group

(3-2)

This will *not* be a therapy group! Therapeutic forces will be implicit in the group process, but the experience is not group therapy. This will be a *group educational experience* for African American boys, designed to give them an understanding of the Black man in history and culture, to develop in them the motivation and skills to achieve academically in school, to promote positive and responsible behavior among them, and to expose them to positive Black male role models and mentors (i.e., respected elders). The group will be *structured,* that is, the discussion and focus will follow a structured format.

As a group leader, your *roles* will include:

Initiator: Getting the talking started and suggesting ways to consider the topic under discussion
Clarifier: Making sure points, issues, and ideas under discussion are clear to all group members
Elaborator: Expanding on points, ideas, and issues
Coordinator: Keeping order, clarifying relationships, and pulling things together—that is, helping group members to talk
Tester: Making sure the group is on the same wavelength
Summarizer: Evaluating the group direction and reviewing the material covered

As a group leader, you will perform the following *functions:*

- Encouraging all group members to participate
- Mediating group conflicts
- Following group consensus on topics or ideas, *without* overtly imposing your will on the group
- Gatetending: using both verbal and articulate members as well as reticent members for the good of the group process

Important Communication Skills for a Group Leader

The group leader's goal is to make each group member feel that he is an individual *and* a part of the group. The following communication skills will help you achieve this goal:

Use good nonverbal attending skills
S - face members squarely during sessions
O - use an open posture

L - lean toward members when talking
E - make appropriate eye contact
R - appear relaxed

Use nondirective encouragement: Nodding your head, saying uh-huh
Show respect for group members

- Don't interrupt members unnecessarily.
- Avoid value judgments or showing disapproval or shock.
- Value group members and try to understand their perspectives.

Be genuine (for real)

- Communicate without distracting messages.
- Deal with what is going on in the here and now.
- Be spontaneous and consistent.
- Be willing to talk about yourself.

Display empathy and feelings: *Empathy* is being able to "walk a mile in another brother's gym shoes." In order to be empathetic you have to be able not only to listen but to *hear* what another person is saying. By hearing what group members are saying, you hope you will help them deal with their feelings.

- In your group interactions, always address the feelings behind what participants say. For example:

  How does that make you feel?
  How do the rest of you feel about that?
  Do I understand that you are feeling _____ because _____?

(3-2, cont.)

- Make sure that negative feelings are dealt with, either in the group or individually.
- Watch for body language, facial expressions, and tones of voice that suggest group members are feeling uneasy.

Summarize: It is important to summarize at the beginning and end of each session.
Show commitment: You can obtain commitment from group members by modeling commitment in your own actions.
Emphasize confidentiality: Ensure that group members understand confidentiality and its limits. Use as a guideline, "Whatever is said in this room stays in this room."

Sources:
Corey, M. S., & Corey, G. (2002). *Groups: Process and practice* (6th ed.). Pacific Grove, CA: Brooks/Cole.

Egan, G. (1997). *The skilled helper: A problem-management approach to helping* (6th ed.). Pacific Grove, CA: Brooks/Cole.

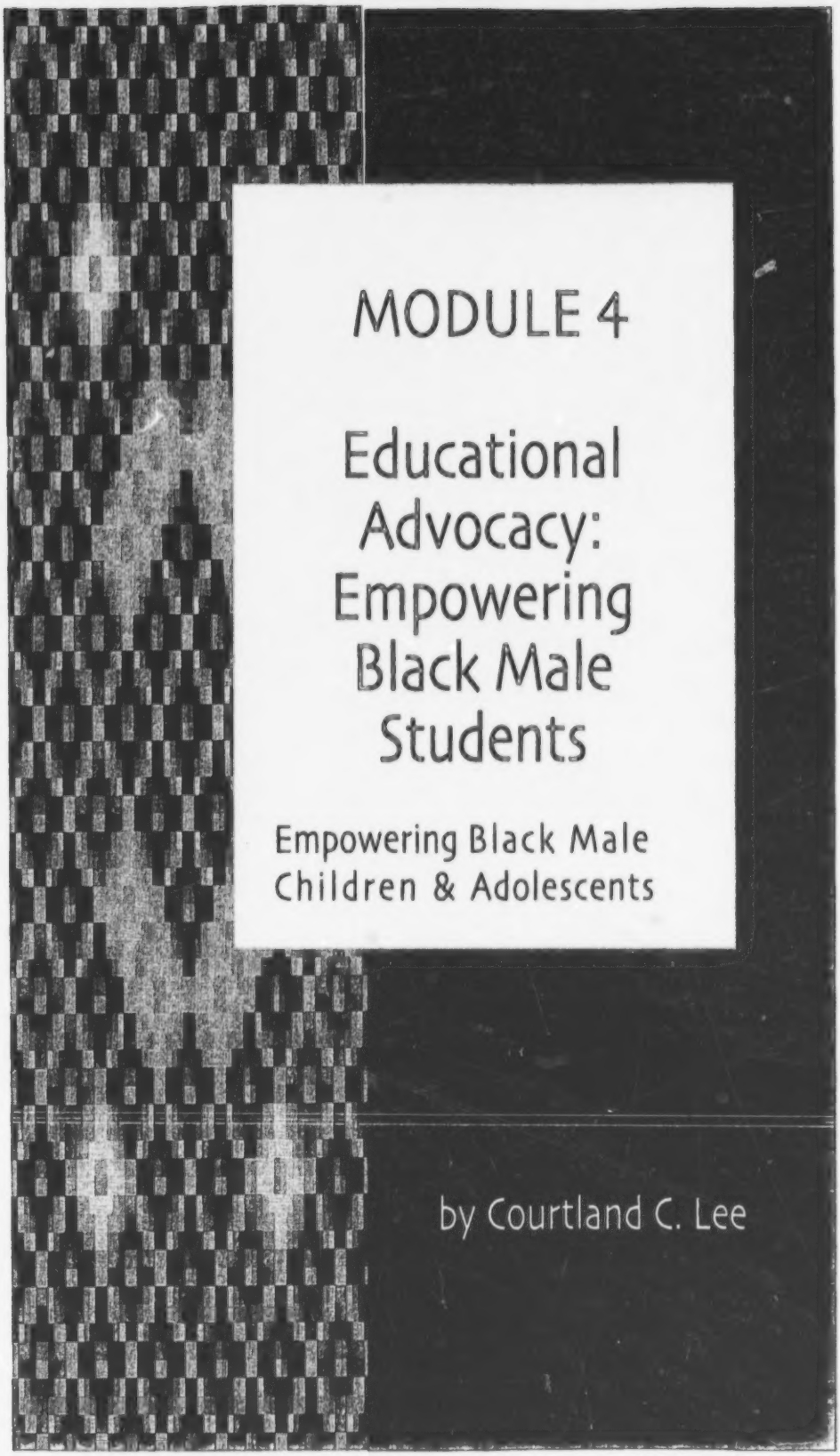
Follow-up Session

After the men have completed their group leadership experience with the youth, conduct a follow-up session to debrief their experiences and identify any changes needed for future groups.

1. Provide time for the volunteers to analyze the entire experience.
2. Discuss with the volunteers how being a respected

elder has influenced their perceptions of themselves as Black men, asking questions such as these:

a. What have you learned about being Black men as a result of this experience?
b. As a result of your participation in this experience, what specific changes do you think you will make in your life as a Black man (academically, socially, within the community, etc.)?
c. What did you think of the way the group was structured? What is your opinion of specific activities? How would you change the group experience?
d. What was the most valuable part of the group for you personally?
e. Would you like to participate in another group such as this one?


MODULE 4
Educational Advocacy: Empowering Black Male Students
Empowering Black Male Children & Adolescents
by Courtland C. Lee

Module 4
Educational Advocacy:
Empowering Black Male Students

This module is an update of the program presented in chapter 7 of Saving the Native Son (Lee, 1996). If a long-term empowerment process for African American male youth is to be seamlessly implemented from elementary through secondary school, then culturally sensitive and culturally competent teachers are important resources in this effort. This module offers new ideas and resources for a professional development program that enhances educators' awareness, knowledge, and skills for effectively educating African American male students. The module provides new resources on Black male development and learning styles to enhance the professional development curriculum.

The disproportionate number of African American male youth who fail in school or are labeled with learning or behavioral disorders perpetuates a myth that they possess inherent educational deficiencies. The educational difficulties confronting Black male youth, however, are often not a function of deficient academic or social skills, but rather the outcome of systemic factors in schools. This is especially true when educators have a limited understanding of or negative preconceived notions about the dynamics of Black male development and culture. Educators frequently have negative stereotypes about Blacks, especially Black males, and their behavior and academic potential. They see these boys as Black and male and therefore expect double trouble.

As a rule, when Black males encounter problems in school, their ethnicity and gender are assumed to be the reason. Little consideration is given to the possibility that the academic and social problems Black males encounter may in reality be reactions to a system that does not understand their attitudes, behaviors, or culture. In fact, it

is often the educational system that needs to adjust to the Black male, not vice versa.

The original concept for the seminar presented in this module came from the Alexandria City Public Schools in Virginia in the early 1990s. At the request of the superintendent, the Office of Student Services issued a directive that a program such as this be implemented and targeted at teachers of grades 3 and 7. It has been developed as a comprehensive in-service training experience for teachers and other school personnel. It is designed to help them better understand Black male development and more effectively promote academic success among Black youth. Conducting a seminar such as this demonstrates a commitment on the part of a school district to promote educational access and equity for Black males.

The seminar is designed as a seven-week in-service professional development experience for teachers and other educational personnel. Each session lasts approximately two hours. The series might be conducted as an after-school in-service professional development activity or as a summer training institute. In addition to financial remuneration for attending the seminar, provisions could be made to award continuing education units, recertification points, or college credit for attendance.

School personnel may wish to collaborate with local colleges or universities or other community resources in order to coordinate and provide the instructional experiences specified in this module. Experts in areas such as Black child and adolescent development, Black psychology, African / African American history and culture, men's issues, multicultural counseling, and curriculum development could be invited to contribute their expertise.

Teachers, administrators, school district officials, and the community at large may question the need for an in-service training experience that focuses exclusively on the educational needs of one student group. An important rationale for conducting such an experience can be found

in the data which present Black males as at the highest risk of educational failure in many school districts. One way to prevent Black males from experiencing academic and social problems is to help teachers and other educators develop the awareness, knowledge, and skills to better promote their learning.

Professional Development Seminar: Issues in Educating Black Males

The goal of this seminar is to provide an overview of the issues and challenges related to the educational and social development of young Black males in contemporary schools. Emphasis will be placed on strategies for promoting the academic success of Black males. Participants will also gain an appreciation of African/African American culture and its role in the psychosocial development of male youth. See pages 73-91 for an example syllabus to be prepared for attendees.

Goals

1. To raise awareness of personal values and biases that may be detrimental to the welfare of Black male students
2. To raise awareness of the developmental issues and challenges facing Black males
3. To provide historical, statistical, and cultural information regarding the challenges confronting Black males
4. To identify instructional practices that impede academic progress for Black males
5. To identify instructional practices that enhance academic progress for Black males

Session 1: Why Are We Here?
Introduction and Overview

1. Review the goals, objectives, readings, and requirements. Introduce the instructor or instructors and have participants introduce themselves.
2. Share with seminar participants national statistical data on Black male educational achievement. The following Internet sites are useful resources:
   National Center for Educational Statistics: www.nces.ed.gov
   U.S. Population Statistics Disaggregated by Race and Gender: www.maec.org/stats.html
   ERIC Clearinghouse: www.eric.ed.gov
3. Also present local data on Black male academic achievement to seminar participants. Sources for such information might include school and district records.

Session 2: Examining Educator Attitudes and Behaviors

Experiential activity: Exploring personal attitudes toward Black males

1. Divide seminar participants into small groups. Have them take a few minutes to reflect upon the following questions, then discuss their answers in the small groups.
   - To what extent do you regularly interact with Black males professionally? Socially?
   - What advice did your parents give you about Black males?
   - How would your parents have responded if, while you were in college, you had invited a Black male home with you for Thanksgiving?
   - How would you respond if your teenage daughter were dating a Black male?

- How do you think you would respond if your college-age daughter announced plans to marry a Black male?
- What is the origin or source of most of your views about Black males? What have you ever done to validate your beliefs about Black males?
- How might your beliefs affect your behavior toward Black males in the classroom?
- What are the nicest and the meanest, the most helpful and the most hurtful things a Black male ever said or did to you? What did you feel? What did you do?
- How do you feel when you teach or think about teaching young Black males?
- What personal attributes do you have that could enhance your work with Black males in the classroom?

2. After the small groups have finished their discussions, conduct a whole-group debriefing.

Experiential activity: Examining classroom behavior toward black males

1. Have seminar participants examine the incidence of discipline in their classroom by answering the following question. (They may do this individually or in dyads, depending on comfort level.)

   Do the Black males in my class receive a disproportionate share of reprimands or negative feedback?

2. Have participants examine other classroom behaviors by answer the following questions. (They may do this individually or in dyads depending on comfort level.)
   - How might the stereotypes or perceptions I have acquired about Black boys and adolescent males influence my behavior toward them and my

expectations of them?

- Do I expect disciplinary problems from them and behave accordingly?
- Do I expect low achievement from them and behave accordingly?
- Is my instructional behavior reactive rather than proactive when it comes to Black males?

3. Conduct a whole-group debriefing of these questions with an emphasis on how attitudes and perceptions may influence teachers' classroom behavior.

Session 3: The Psychosocial Development of Black Males: Childhood and Adolescence

1. Refer to Crawley and Freeman (1993) to develop a presentation on the psychosocial developmental issues facing Black male children and adolescents. You may wish to invite a faculty member from a local college or university education or psychology department whose expertise is human development to participate in or facilitate this session.
2. Distribute "Handout One: Unique Developmental Tasks and Issues of Childhood and Adolescence for African American Male Youth" (see p. 80) to seminar participants. Have them discuss these important concepts from the Crawley and Freeman article.
3. Lead a discussion about insights participants have gained into Black male psychosocial development.

Session 4: "Cool Pose" as a Cultural Signature of Young Black Males: Exploring Positive Black Male Attitudes, Values, and Behaviors and Their Cultural Origins

In preparing for this session, refer specifically to Connor (1995) and Majors and Billson (1992). Again, it will be useful to consult with member of the local college or university psychology or education department. If possible,

invite an expert on Black psychology or Black male psychosocial issues to conduct this session

1. Distribute to participants and review with them the points in "Handout Two: 'Cool Pose' as a Cultural Signature of Young Black Males" (see p. 81).
2. To underscore the points in Handout Two, show participants the short film *Reflections of a Native Son*, by Mustapha Khan (1989).
3. Have seminar participants divide into small groups and discuss the following questions:
   - How has cool pose presented problems or challenges in my classroom?
   - How can I use cool pose to enhance or enrich the learning experiences of Black males and other students in my classroom?
4. Conduct a general group discussion of the responses to these questions.
5. In preparation for the next seminar session, ask participants to complete one of the following learning style inventories:

   Learning Styles Test of the Center for New Discoveries in Learning:www.howtolearn.com/personal.html

   Kiersey Character Sorter & Kiersey Temperament Sorter: http://kiersey.com

   www.womensmedia.com/seminar-learningstyle.html

   http://capita12.capital.edu/faculty/afields/STYLE.HTM

Session 5: Learning Styles: Implications for the Effective Teaching of Black Males

1. Consult with the psychology or education department at your local university or college. If possible, invite an expert on learning styles to conduct this session

2. Distribute "Handout Three: Implications of Learning Styles for the Effective Teaching of Black Males" (see p. 84) and review basic information about matching learning and teaching styles.
3. Have participants break into small groups to discuss what they learned about their own learning styles from completing the learning style inventories. Have participants reflect on the relationship between their learning styles and their teaching styles.
4. Review and discuss information about cultural differences and African American issues related to learning styles from Handout Three.
5. Have participants break into small groups to brainstorm specific ways to accommodate learning style differences in the classroom, in order to benefit Black male students and all students.
6. Have the whole group share ideas that came from the small-group brainstorming sessions.

Session 6: Curriculum Content and Educational Strategies for Promoting Academic Progress among Black Male Students

1. Consult with curriculum specialists from the education department at your local college or university. Perhaps invite them to participate in or lead this session.
2. Distribute and discuss "Handout Four: Curriculum Content and Educational Strategies for Promoting Academic Progress Among Black Male Students" (see p. 89).
3. Have participants break into small groups and instruct them to incorporate all they have learned so far into specific, proactive classroom strategies for addressing the challenges and issues they face when attempting to engage Black males in the learning process.

4. Have the whole group share ideas that came from the small-group sessions.

Session 7: Forum: Perspectives on the Education of Young Black Males

Invite a panel of Black men from various social and professional backgrounds to discuss their personal educational experiences and offer their perceptions on the current state of education for young Black males, both nationally and locally.

Example Syllabus

Issues in Educating African American Males Professional Development Seminar

Instructor: XXXX and guest lecturers
Seminar meeting site: school district central office
Seminar meeting time: Monday, 4:00–6:00 p.m.

I. Seminar Description

This seminar provides an overview of the issues and challenges in the educational and social development of young Black males in contemporary schools. Strategies for promoting the academic success of Black males will be emphasized. Participants will also gain an appreciation of African and African American culture and its role in promoting the psychosocial development of male youth.

II. Objectives

By the end of this seminar, participants will be able to

- articulate an awareness of personal values and biases that may be detrimental to the welfare of Black male students

- identify the developmental, educational, and social challenges facing Black males
- cite historical, statistical, and cultural information that provides context to the challenges confronting Black male students
- identify instructional practices that impede academic progress for Black male students
- identify instructional practices that enhance academic progress for Black male students

III. Seminar Readings

Bell, Y. R. (1994). A culturally sensitive analysis of Black learning style. *Journal of Black Psychology, 20,* 47–61.

Billson, J. M. (1996). *Pathways to manhood: Young Black males' struggle for identity* (2nd ed.). New Brunswick, NJ: Transaction Publishers.

Blake, W. M., & Dowling, C. A. (1994). The dilemmas of the African American male. *Journal of Black Studies, 24,* 402–415.

Boyd, H., & Allen, R. (Eds.). (1996). *Brotherman: The odyssey of Black men in America—An anthology.* New York: One World.

Buddie, J. L. (1997). Making the grade in high school: Success for African American urban males. *High School Magazine, 5,* 50–55.

Connor, M. J. (1995). *What is cool?: Understanding Black manhood in America.* New York: Crown.

Cose, E. (2002). *The envy of the world: On being a Black man in America.* New York: Washington Square Press.

Crawley, B., & Freeman, E. M. (1993). Themes in the life views of older and younger African American males. *Journal of African American Male Studies, 1,* 15–29.

Davis, L. E. (Ed.). (1999). *Working with African American males.* Thousand Oaks, CA: Sage.

Davis, J. E., & Jordan, W. J. (1994). The effects of school context, structure and experiences on African American males in middle and high school. *Journal of Negro Education, 63,* 570–587.

Dawsey, D. (1996). *Living to tell about it: Young Black men in America speak their piece.* New York: Anchor Books.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom.* New York: New Press.

Frisby, C. L. (1993). One giant step backward: Myths of Black cultural learning styles. *School Psychology Review, 22,* 535–557.

Gadzella, B. M., Mastem, W. G., & Huang, J. (1999). Differences between African American and Caucasian students on critical thinking and learning style. *College Student Journal, 33,* 538–542.

Garibaldi, A. M. (1992). Educating and motivating African American males to succeed. *Journal of Negro Education, 61,* 4–11.

Graybill, S. W. (1997). Questions of race and culture: How they relate to the classroom for African American students. *Clearing House, 70,* 311–318.

Hilliard, A. G. (1992). Behavioral style, culture, and teaching and learning. *Journal of Negro Education, 61,* 370–377.

Hudley, C. A. (1997). Teacher practices and student motivation in a middle school program for African American males. *Urban Education, 32,* 304–319.

Ladson-Billings, G. (1994). *The dreamkeepers: Successful teachers of African American children.* San Francisco: Jossey-Bass.

Majors, R., & Billson, J. M. (1992). *Cool pose: The dilemmas of Black manhood in America.* New York: Lexington.

McCall, N. (1994). *Makes me wanna holler: A young Black man in America.* New York: Random House.

Miniucci, C., Berman, B. M., McLeod, B., Nelson, B. & Woodworth, K. (1995). School reform and student diversity. *Phi Delta Kappan, 77,* 77–80.

Nieto, S. (1999). *The light in their eyes: Creating multicultural learning communities.* New York: Teachers College Press.

Peeke, P. A., Steward, R. J., & Ruddock, J. A. (1998). Urban adolescents' personality and learning styles: Required knowledge to develop effective interventions in schools. *Journal of Multicultural Counseling and Development, 26,* 120–136.

Shreffler, M. R. (1998). Raising a village: White male teachers as role models for African American male students. *Journal of Negro Education, 67,* 91–95.

Silver, H. F., Strong, R. W., & Perini, M. J. (2000). *So each may learn: Integrating learning styles and multiple intelligences.* Alexandria, VA: Association for Supervision and Curriculum Development.

Slaughter-Defoe, D., & Richards, H. (1995). Literacy for empowerment: The case of Black males. In V. L. Godsen & D. A. Wagner (Eds.), *Literacy among African American youth: Issues in learning, teaching, and schooling* (pp. 125–147). Cresskill, NJ: Hampton.

Smith, V. G. (1997). The effects of caring on the achievement of African American males: Case studies. Challenge: A *Journal of Research on African American Men, 8,* 1–15.

Staples, B. (1994). *Parallel time: Growing up in Black and White.* New York: Random House.

Tomlinson, C. A. (1999). *The differentiated classroom: Responding to the needs of all learners.* Alexandria, VA: Association for Supervision and Curriculum Development.

Watkins, A. M., & Kurtz, P. D. (2001). Using solution-focused intervention to address African American male overrepresentation in special education: A case study. *Children and Schools, 23,* 223–234.

White, J. L., & Cones, J. H. (1999). *Black man emerging.* New York: W. H. Freeman & Co.

White-Hood, M. (1994). Pride, heritage, and self-worth: Keys to African American male achievement. *Schools in the Middle, 3,* 29–30.

Wright, W. J. (1991–1992). The endangered Black male child. *Educational Leadership, 49,* 14–16.

Classic Black Male Literature

Brown, C. (1965). *Manchild in the promised land.* New York: Macmillan.

Ellison, R. (1952). *Invisible man.* New York: Random House.

Haley, A., & Malcolm X. (1964). *The autobiography of Malcolm X.* New York: Grove Press.

Wright, R. (1937). *Black boy.* New York: Harper & Row.

Wright, R. (1940). *Native son.* New York: Harper & Row.

IV. Format

The seminar format will include lecture, discussion, small-group activities, guest speakers, and participant presentations.

V. Seminar Requirements

The awarding of continuing education credits for this seminar will be based on the completion of the following:

1. Required readings
2. Participation: Small-group activities and seminar discussion will be an important part of the instruction.
3. Written assignments: Three 500-word essays responding to any of the seminar readings. One essay must be on a book from the classic Black male literature list. The essays must include the following points:
   - a brief summary of the author's main points or ideas
   - your reactions, questions, or opinions regarding the author's ideas from your vantage point as a teacher or possible teacher of young Black males

4. Lesson plan: A fully developed lesson plan (goals, behavioral objectives, methods, materials and resources, and evaluation) in a specific content area that incorporates Black male accomplishments and learning styles

Suggested Seminar Schedule

Date/Session	**Topic**
Session 1	Why Are We Here?: Introduction and Overview
Session 2	Examining Educator Attitudes and Behaviors
Session 3	The Psychosocial Development of Black Males: Childhood and Adolescence
Session 4	"Cool Pose" as a Cultural Signature of Young Black Males: Exploring Positive Black Male Attitudes, Values, and Behaviors and Their Cultural Origins
Session 5	Learning Styles: Implications for the Effective Teaching of Black Males
Session 6	Curriculum Content and Educational Strategies for Promoting Academic Progress Among Black Male Students
Session 7	Forum: Perspectives on the Education of Young Black Males

Unique Developmental Tasks and Issues of Childhood and Adolescence for African American Male Youth

Childhood

- recognize self and others based on color
- incorporate racial labels into evolving self-concept
- recognize, identify, and label social inconsistencies, e.g., racism, discrimination, and prejudice
- recognize and develop skills for negotiating multiracial environments and bicultural experiences, each containing mixed and contradictory messages
- forge an appropriate and healthy identity in the face of racism, discrimination, and prejudice
- fine-tune sensing and judging skills to screen out or transform negative racial/color images and messages

Adolescence

- refine a healthy sense of identity that transforms and transcends societal messages of inferiority, pathology, and deviance based on color, race, or culture
- strengthen skills for negotiating bicultural and multicultural environments

Source:

Crawley, B., & Freeman, E. M. (1993). Themes in the life views of older and younger African American males. *Journal of African American Male Studies, 1,* 15–29.

"Cool Pose" as a Cultural Signature of Young Black Males

Black educators and psychologists have concluded that certain aspects of the Black cultural experience in America have evolved out of African or African American traditions and have a significant relationship to mental health and psychosocial development. These conclusions have led to a framework for understanding Black behavior and personality.

An examination of core Black culture (i.e., the attitudes, behaviors, and values that have developed in relatively homogeneous Black communities where rudimentary Afrocentric ways of life have been preserved to a great extent) reveal that Americans of African descent have developed a worldview that reflects the historical experience of Black people in America and is based on African-oriented philosophical assumptions.

This worldview encompasses a cultural tradition reflected in the concept of Black expressiveness. Five important dimensions characterize Black expressiveness. Each of these contributes significantly to Black mental health and psychosocial development:

1. a high degree of emotional energy exhibited in interpersonal interactions and behavior
2. a propensity among Black people to exhibit real, honest, and authentic behavior in all human relationships
3. Style and flair, often seen in the creative manner Black people have found to put their personalities on display

4. Black language and speech traditions, which are direct, creative, and communicate both information and significant affect
5. Expressive movement, or the ability to integrate thought, feeling, and movement into a whole and respond to the environment in a spontaneous fashion

Collectively, these five dimensions represent the healthy manifestation of Black personality. Black expressiveness is a healthy psychosocial construct and the basis of positive attitudes, values, and behavior. However, in a traditional European American psychoeducational context, it has often been viewed as deviant, deficient, or pathological.

Black Culture and Male Socialization

Black expressiveness is readily apparent in the personality dynamics of Black males from an early age. It can be considered the basis of a distinct Black male culture.

These personality dynamics among Black males have been referred to as cool pose and are considered to be the cornerstone of Black male identity. Cool pose is a ritualized expression of masculinity that communicates strength and control through behavior, speech, and posturing. When observing Black male youth, these dynamics become apparent in the following ways:

Social behavior. There is a dynamism in the social behavior of young Black males. Their peer group interactions, for example, are often characterized by high levels of energy, and tend to be very physical

and demonstrative. Young Black males use their bodies in expressive ways, such as woofing (engaging in aggressive verbal interchanges) or roughhousing with each other. Another example of this expressive use of the body is the cultivation of distinctive handshakes.

Authenticity. Young Black males tend to exhibit real, honest, and authentic behavior in all interactions. This is seen as "being for real" or "telling it like it is." They tend not to stifle their true thoughts, feelings, or behaviors in most social situations. Although those outside the Black community may not always appreciate or understand such authenticity, Black males tend to cut to the heart of a matter with their genuineness.

Language and speech. The language and speech of young Black males are highly expressive and exhibit considerable creativity. Colorful slang expressions, woofing, playing the dozens, and the popular rap vernacular are innovative ways that have developed to communicate both the trivial and the profound. Often these expressive linguistic traditions are used to diffuse tension between young males that could lead to physical aggression. For example, the often harsh verbal volleying that accompanies woofing can prevent two Black males from coming to physical blows.

Style. Young Black males find creative ways to put their personalities on display. One has only to examine the style and flair exhibited by Black males on the basketball court, the swagger associated with walking, hats worn at a jaunty angle, fancy sneakers, or flashy articles of clothing to appreciate the expressiveness inherent in the style of young Black

(4-2, cont.)

males. These artifacts are attempts to strike a cool pose and make a proud statement about oneself.

These personality dynamics are healthy manifestations of Black culture.

Sources:

Connor, M. J. (1995). *What is cool?: Understanding Black manhood in America.* New York: Crown.

Majors, R., & Billson, J. M. (1992). *Cool pose: The dilemmas of Black manhood in America.* New York: Lexington.

Pasteur, A. B., & Toldson, I. L. (1982). *Roots of soul: The psychology of Black expressiveness.* Garden City: Anchor Press/Doubleday.

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Implications of Learning Styles for the Effective Teaching of Black Males

A learning style is the unique collection of individual skills and preferences that affects how a person perceives, gathers, and processes information. Learning style affects how a person

- acts in a group
- learns
- participates in activities
- relates to others
- solves problems
- teaches
- works

Most learners favor one or more of the following styles:

Auditory: Learners who receive information best by listening; they tend to learn best during lecture and audio-based instruction.

Visual: Learners who tend to learn better when a variety of visual aids, such as chalkboards, overhead projectors, PowerPoint presentations, and films are used during instruction. They often use imagery to learn complex subjects

Tactile: Learners who prefer to learn by doing; they usually learn best when they are allowed to use their hands and sense of touch to learn new information and apply new skills. An extension of this style is the kinesthetic learning style. Kinesthetic learners benefit not only from using their hands in the learning process, but from all types of physical movement while learning.

Learners are either field-independent or field-dependent:

Field-independent: Field-independent learners (also called analytical learners) like to concentrate on details. They are sometimes unable to see the big picture because of their attention to its parts. Characteristics include

- uses analytical perception
- processes experiences in an articulated fashion, imposes structure or restrictions
- makes specific concept distinctions, with little overlap
- has an impersonal orientation

Field-dependent: Field-dependent learners (also called global learners) focus on the whole picture and care less about the details. Characteristics include

- uses global perception
- processes experiences in a global fashion, adheres to structures as givens
- has a social orientation
- learns material with social content best
- attends best to material relevant to personal experience
- requires externally defined goals and reinforcement
- is strongly affected by criticism
- uses spectator approach to learn concepts

Why Is It Important to Know Students' Learning Styles?

- Students process information differently.
- If educators teach exclusively to one style, students' comfort level may diminish.
- If taught in only one style, students may lose the mental dexterity to think in different ways.
- Educators can meet the learning needs of all students by teaching to a variety of styles.

Teachers who understand that all students have different learning styles will take these steps:

- Intentionally deliver instruction in a variety of ways to meet diverse style needs.
- Provide opportunities for students to process their learning in ways that use their learning strengths.
- Encourage students to show what they have learned in ways that tap their diverse styles.

Teaching Styles

Teaching styles refer to the behaviors that teachers exhibit as they interact with learners. Teachers tend to teach to their preferred learning style, so identifying their own learning style may help them understand their practice. Six categories of teaching styles have been defined:

- task oriented
- cooperative planner
- child-centered
- subject-centered
- learning-centered
- emotionally exciting/boring

Culturally Based Learning Styles of African American Students

Culture consists of values, beliefs, and ways of perceiving. Cultural differences in children's learning styles may develop through their early experiences. Through child-rearing practices, the values and traditional lifestyle of a culture group may influence the learning styles that members of that group will develop.

Research on African American students demonstrates that they tend to prefer inferential reasoning, to focus on people rather than things, to prefer kinesthetic learning, and to be more proficient in nonverbal communication. The research also tends to describe African American students as more field-dependent than their White peers.

Learning Style Implications for the Teaching of Black Males

- Know your own teaching and learning styles.
- Determine how far you can stray from your personal strengths and preferences and still be comfortable in teaching.
- Begin implementing different instructional strategies with a few Black male students, those who present major challenges in your class.
- Identify the learning style patterns that seem to characterize the Black male students in your class.
- Build instructional flexibility slowly, adding one new strategy at a time.
- Use all modalities (visual, auditory, tactile, and kinesthetic) when teaching concepts and skills. However, consider Black male students' typical preference for kinesthetic instructional materials.
- Consider a loosely structured environment for field-dependent African American male students.
- Consider the importance of peer-oriented learning for Black male students.
- Consider variety as opposed to routines in instruction.

Sources:

Bennet, C. (1995). *Comprehensive multicultural education: Theory and practice* (3rd ed.). Needham Heights, MA: Allyn and Bacon.

Fisher, B. B., & Fischer, L. (1979). Styles in teaching and learning. *Educational Leadership, 36,* 251.

Garger, S., & Guild, P. (1984). Learning styles: The crucial differences. *Curriculum Review, 23*(1), 9–12.

Gilbert, S. E., & Gay, G. (1983). Improving the success in school of poor Black children. In B. J. R. Shade (Ed.), *Culture, style and the educative process.* Springfield, IL: Charles C. Thomas.

Hand, K. L., D'Arcangelo, M., & Robbins, J. (1992). *Teaching to learning styles: Leader's guide.* Alexandria, VA: Association for Supervision and Curriculum Development.

Irvine, J. J., & York, D. E. (1995). Learning styles and culturally diverse students: A literature review. In J. A. Banks (Ed.), *Handbook of research on multicultural education* (pp. 484–497). New York: Macmillan.

Curriculum Content and Educational Strategies for Promoting Academic Progress Among Black Male Students

Implementing the following ideas demonstrates a commitment on the part of educators to foster maximum educational achievement for Black male

youth. It also advances the process of recognizing the valid life experiences of Black males.

Attitudes and Behaviors

- Provide each child with equitable opportunities to recite or respond in class.
- Examine the incidence of discipline in your classroom for inequities. Are Black boys receiving a disproportionate share of reprimands or negative feedback?
- Identify and challenge any stereotypes you may have acquired about Black boys and your expectations of them. Do you expect disciplinary problems? Low achievement? Parental disinterest?

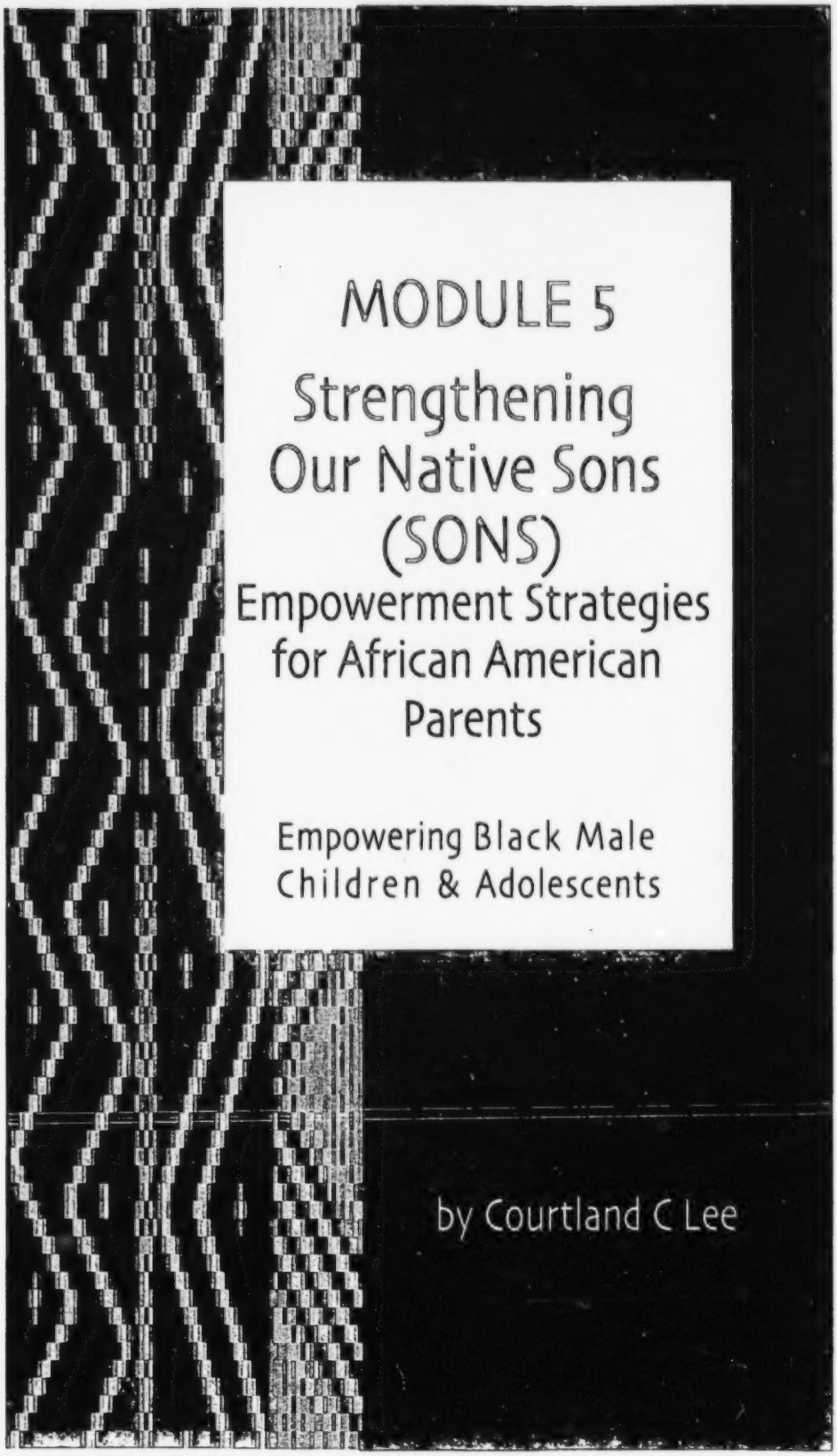
Curriculum Content and Methods

- Emphasize the contributions of Black males to world, U.S., and local history.
- Integrate the accomplishments of Black men into the existing curriculum structure and continuously examine the curriculum to ensure that Black males are presented in primary and non-stereotypical roles.
- Involve parents and community members in the curriculum as a way of integrating community and home environments. Include Black male artists and poets in art and language arts classes. To explore language diversity and help students recognize parallel language structure, enlist the support of articulate male community leaders in reading lessons. Attempt

(4-4, cont.)

to enlist Black male volunteers or tutors. Encourage the participation of Black males in the Parent-Teacher Association.

- Acknowledge the importance of non-instructional personnel (e.g., custodial and lunchroom staff, administrators) as valid instructional resources. Utilize them in the educational process wherever possible and appropriate.



MODULE 5

Strengthening Our Native Sons (SONS)

Empowerment Strategies for African American Parents

Empowering Black Male Children & Adolescents

by Courtland C Lee

Module 5
Strengthening Our Native Sons (SONS): Empowerment Strategies for African American Parents

This module is an update of the program presented in chapter 8 of *Saving the Native Son* (Lee, 1996). It outlines a short-term educational experience for empowering parents, particularly mothers, to make them an important force in promoting the academic and social empowerment of their sons. Any comprehensive approach to providing academic support for African American youth from elementary through secondary school must provide for parental involvement. This module offers new ideas and resources for implementing a training program with Black parents that will make them a powerful adjunct to the programs described in modules 1 and 2. It includes new resources on parenting from a Black perspective, along with helpful parenting websites.

Parents represent the first and most important socializing agents for young people. They must provide for, protect, and nurture their children. Parenthood, therefore, is characterized by a total dedication to myriad complex and often challenging tasks aimed at creating optimal conditions for the healthy psychological and social development of children.

Guidance and reinforcement from parents is a crucial component of academic and social empowerment for young African American males. Therefore, this workshop is designed to help African American parents acquire knowledge and enhance important skills for promoting the development of their sons. It is intended as a companion experience to the programs for African American male youth presented in Modules 1 and 2. Parents might be invited to attend this workshop while their sons are participating in programs such as the *Young Lions* or *Black Manhood Training*.

The workshop is appropriate for both parents but focuses on providing support to mothers, in particular those mothers who are raising sons without the benefit of a male partner. The success of the workshop is predicated on flexibility. In planning the experience, give careful consideration to the time constraints facing many parents. For example, attempt to identify parents' work and childcare schedules and time the workshop sessions so they will not conflict. If possible, make arrangements for child care (for example, having volunteers provide child care at the workshop site during the sessions), so that attending to young children does not preclude participation in the workshop.

The workshop setting should be as comfortable, informal, and inviting as possible. For example, consider holding the sessions in a private home or a center of social activity in the community (e.g., a church or community social or recreational center). Parents should perceive the workshop setting as a supportive place where they can freely express their feelings about raising a son.

Ideally, a professional counselor would facilitate the workshop, but anyone with knowledge of African and African American culture, child and adolescent development, or parent education can do so. Parents who have completed the workshop are potential co-facilitators for succeeding experiences.

It is important to adopt an adult-learner approach in facilitating the workshop. Communicate to participants that the real knowledge about raising sons rests with them and that the workshop will be a forum for them to share their collective wisdom. Encourage participants to share their experiences with the group to foster the greatest learning. Impress upon the participants that they all have much to contribute to the workshop given their experiences as parents.

The content in this module is divided into nine sessions of approximately two hours; however, the length of the

workshop or number of sessions may be modified to make allowances for the demands on parents' time. The general framework is sessions that consist of brief lectures and group discussions concerning parenting issues.

Goals

The purpose of SONS is to incorporate family resources into the African American male empowerment process by helping parents, particularly mothers, acquire and enhance skills that will promote the psychological and social development of their sons.

- To help parents gain a better understanding of the roles and functions of parenthood
- To help parents consider parenthood from an Afrocentric perspective
- To help parents acquire and enhance skills for effective discipline
- To help parents acquire and enhance skills for effective parent-child communication
- To help parents achieve a better understanding of African American male physical growth and psychosocial development in childhood and adolescence
- To help parents acquire and enhance skills for promoting self-esteem and a positive cultural identity in sons
- To help parents acquire and enhance skills for promoting a sense of responsibility in their sons
- To help parents acquire and enhance skills for promoting school success among their sons
- To provide parents with a supportive atmosphere to explore the challenges, issues, and feelings associated with raising an African American boy in contemporary society

Session 1: The Nature of Parenthood

Goal: To examine the roles and function of parenthood and to have participants begin to reflect on the challenges and opportunities associated with raising an African American boy in contemporary society
Materials needed: chalkboard and chalk, white board and dry-erase markers, or easel with chart paper and markers

Methods of Facilitation

1. Conduct an ice-breaker exercise that enables the participants to become acquainted. For example, have each participant remove three things of value from his or her wallet or purse. Invite each participant to explain to the group why the items are valued. Facilitate a discussion of the commonalties among the valued items.
2. Review the purpose and goals of the workshop. Explain that the workshop will be both informal and informational. It will provide participants with opportunities to learn new ideas about being a parent and to share their issues and concerns about raising their sons. Stress that the real knowledge about raising sons rests with them and that the workshop will be a forum for them to share their collective wisdom. Impress upon the participants that everyone has much to contribute to the workshop given their experience as a parent and that more learning will occur if everyone shares.
3. Lead a discussion of the purpose of parenthood (e.g., provide for, protect, teach, nurture, set limits, etc.) and the major roles of parents (e.g., teacher, role model, mentor, rules enforcer, etc.). List purposes and roles on the board or chart paper.
4. Invite participants to tell their stories, i.e., tell the group about their sons and any parenting issues or

concerns they have. List common issues and concerns on the board or chart paper.

5. As the participants review the list of issues and concerns, ask, "How many of these issues are linked to the challenges facing African American males in society today?"
6. Invite the participants to share their hopes and aspirations for their sons. List these on the board or chart paper.
7. Invite the participants to respond to the following questions: "When it comes to raising my son, what things do I do well?" "What things would I like to do better in raising my son?" List responses on the board or chart paper.
8. As a final activity, have the participants share telephone numbers, E-mail addresses, and home addresses so that they can maintain contact between sessions. Encourage them to contact each other for support and advice when confronted with parenting challenges.

Session 2: An Afrocentric Perspective on Parenting

Goals: To reflect on the history and legacy of the African and African American family; to develop a parenting perspective that emphasizes Afrocentric cultural traditions
Materials needed: copies of "Strengths of African American Families" (see p. 110), "Seven Principles of Nguzu Saba" (see p. 111), and "Guidelines for Raising a Son in an Afrocentric Perspective" (see p. 112) for each participant

Methods of Facilitation

1. Distribute first handout, "Strengths of African American Families," and lead a discussion of these strengths.
2. Invite the participants to reflect on the cultural

legacy, strengths, and parenting patterns within their families of origin with questions such as:

- What generation in the United States do you think you represent?
- What social conditions or conflicts did your ancestors experience in the United States? What migration experiences did your ancestors have?
- Did grandparents or other relatives live with you when you were growing up?
- Did you live with both of your parents?
- What kind of work did your parents do?
- Did your father do what was traditionally considered "women's work" in the home? Did your mother do what would be considered "men's work?"
- How many brothers and sisters do you have? What is your birth order in the family? Did the older siblings take care of younger ones in your family?
- Were your parents strict or lenient in the way they dealt with you when you were growing up?
- Did your parents have family rules? What were some of these rules?
- What values did your parents teach you (e.g., always do your best, respect other people)? Do you still hold those values today?
- Did you have to do chores at home? What were these chores? How often did you have to do them?
- Did you talk to your parents about problems you had or private things that were important to you (things you did not talk about with just anybody?)
- What did your parents tell you about school and getting an education?
- Was your family religious? Did your family go

to religious services? How often?

- What did your parents tell you about the value of work?
- Was your family involved in African American political, social, or cultural activities?
- How did your family confront and deal with problems or crises?

3. From these personal reflections, have the participants derive common experiences that point to the strengths of African American families. List these on the board or chart paper. Ask, "How do these early family influences affect your parenting today?"
4. Conduct a discussion of how the challenges facing the participants as parents differ from those that confronted their parents when they were growing up.
5. Introduce the concept of Afrocentrism (Asante, 1987). Developed by Dr. Molefi K. Asante, professor of Africology at Temple University, *Afrocentrism* is a philosophy that (a) places Africa at the center of one's view of the world, (b) emphasizes devoting one's energy to uplifting Black people, and (c) emphasizes adopting images, symbols, lifestyles, and manners that reflect the positive aspects of African culture.
6. Suggest to participants the value of incorporating Afrocentric principles into their strategies for raising a healthy African American male child.
7. Distribute second handout, "Seven Principles of Nguzu Saba." Explain that these Afrocentric principles were developed by Dr. Maulana Karenga, professor of Black studies at California State University, Long Beach. They lay the foundation for an African American worldview that promotes the individual, the family, and the community (Karenga, 1977). Discuss with the participants the benefits of

centering positive African American family life on these principles. Discuss why it would be important to raise a son employing these principles.

8. Distribute third handout, "Guidelines for Raising a Son in an Afrocentric Perspective." Facilitate a discussion about these guidelines and possible parenting strategies for implementing them.

Session 3: Fostering Self-Esteem and Pride in Blackness

Goal: To explore methods for participants to promote self-esteem and foster a positive cultural identity in their sons
Materials needed: copies of "Guidelines for Promoting Self-Esteem and Black Pride in Your Son" (see p. 113), and "My Personal Parental Action Plan" (see p. 114) for each participant

Methods of Facilitation

1. Provide a brief definition of self-esteem (e.g., having a positive feeling about oneself). Discuss with participants how children develop a sense of self-esteem. Stress the significant influence that parents and teachers can have on children's self-esteem.
2. Consider the educational and social challenges that may stifle self-esteem among African American male youth, asking, "What people, things, events, or situations would keep your son from feeling good about himself?"
3. Provide the participants with a definition of *Black pride:* A positive attitude about, and feelings of love and respect for, Black people and their heritage and culture.
4. Distribute and discuss fourth handout, "Guidelines for Promoting Self-Esteem and Black Pride in Your Son."
5. Distribute fifth handout, "My Personal Parental

Action Plan." Encourage the participants to assist each other in developing personal action plans for enhancing self-esteem and a sense of Black pride in their sons. Explain that parents will continue to add to this plan as they complete the workshop.

Session 4: Understanding Your Son, an "Owner's Manual" for Parents

Goals: To provide information that will help parents better understand the physical growth and psychosocial development of African American male youth; to offer suggestions for promoting healthy growth and development

Materials needed: developmental psychology textbooks; copy of "Unique Developmental Tasks of Black Males' Childhood and Adolescence" (see p. 115) for each participant; participants' partially completed action plans

Methods of Facilitation

1. Have the participants share issues and challenges they have confronted in their attempts to understand and promote the physical and psychosocial growth of their sons.
2. Provide specific information on the physical, cognitive, language, moral, and social developmental milestones of infancy, early childhood, middle childhood and adolescence. (Consult developmental psychology textbooks to gather this information.)
3. Distribute and discuss Handout Six. Stress the importance of participants implementing their personal action plans in ways that help their sons master these race-and-gender-specific developmental tasks.
4. Discuss the relationship between health habits and

positive physical and psychosocial development. Introduce the concept that the care and nurturance of sons are predicated on the following conditions:

- a nutritious and well-balanced diet
- healthy, sanitary, and stable living conditions
- opportunities for family rest, relaxation, and exercise
- preventive health care (e.g., regular physical examinations and dental care)

5. Encourage the participants to share ideas on ways to foster such conditions and add them to their personal action plans.

Session 5: Effective Discipline

Goal: To refine participants' behavior management skills and explore ways to promote self-discipline in their sons
Materials needed: role-play scenarios involving discipline or behavior management; copies of "Guidelines for Effective Discipline" (see p. 116), and "Guidelines for Promoting Self-Discipline" (see p. 117) for each participant; participants' partially completed action plans

Methods of Facilitation

1. Facilitate a discussion of the greatest discipline or behavior management challenges that participants are confronting. List these on the board or chart paper. Examine differences and similarities among the challenges.
2. Have the participants develop a series of role-plays involving discipline or behavior management issues they encounter with their sons. Have participants take turns playing parent and son in these situations. Use these role plays as a vehicle for participants to explore and practice strategies for dealing effectively with the discipline issues presented.

3. Provide the participants with "Guidelines for Effective Discipline."
4. Introduce the notion that the ultimate goal of behavior management is to enable a boy to develop self-discipline, the ability to control his own thoughts, feelings, and behavior in order to achieve positive life outcomes. Ask the participants to consider why it is very important that their sons develop self-discipline, given the challenges that threaten the well-being of African American males in contemporary society (e.g., drugs, violence).
5. Distribute "Guidelines for Promoting Self-Discipline." Encourage participants to help each other develop specific, proactive strategies for enhancing behavior management and teaching self-discipline, and to incorporate these strategies into their personal action plans.

Session 6: Developing Responsibility

Goal: To assist participants in promoting a sense of responsibility in their sons

Materials needed: copies of "Guidelines for Promoting Responsibility" (see p. 117), and "Promoting Responsible Sexual Behavior" (see p. 118) for each participant; current data on sex-related challenges facing African Americans (e.g., adolescent pregnancies, sexually transmitted diseases, and HIV/AIDS), from sources such as the following websites: MEDLINE Plus, African American Health: www.nlm.nih.gov/medlineplus/africanamericanhealth.html, National Center for Health Statistics, Fast Stats A to Z: www.cdc.gov/nchs/fastats/minority.htm, National Center for HIV, STD, and TB Prevention: www.cdc.gov/hiv/pubs/facts/afam.htm; participants' partially completed action plans

1. Have participants list and discuss the chores and other duties their sons are responsible for at home and in the community.
2. Distribute "Guidelines for Promoting Responsibility" and discuss the importance of these guidelines to their sons' life. Emphasize the importance of allowing sons to grow gradually into manhood, rather than placing responsibilities on them that they are not ready to handle. As an example, consider the expectation often placed on young boys that they act as the man of the house in the absence of an adult male. Ask the participants to consider the following questions:
   - Is this an appropriate expectation?
   - What kind of burden does such an expectation place upon a young boy?
   - What happens to the parent-child relationship when a boy is placed in the role of man of the house?
   - Given the fact that in many Black families, a male child is the only man in the house, what are some age-appropriate ways that he can assist in the household?
3. Discuss the importance of helping sons develop responsible sexual behavior. Share with the participants current data about the sex-related challenges that disproportionately confront African Americans (e.g., adolescent pregnancies, sexually transmitted diseases, and HIV/AIDS).
4. Ask parents whether they find it easy or difficult to talk with their sons about sex, and why they feel that way. Encourage parents who find it relatively easy to talk about sexual issues with their sons to share their insights and suggestions.
5. Consider what is likely to happen if parents do not

take the initiative in promoting responsible sexual behavior in their sons: Chances are they will learn about sex on the street.

6. Distribute and discuss "Promoting Responsible Sexual Behavior."
7. Encourage the participants to help each other develop specific, proactive strategies for enhancing responsible sexual behavior in their sons, and to add these to their personal action plans.

Session 7: Communicating with Your Son

Goal: To enhance participants' ability to communicate openly with their sons about important life issues
Materials needed: copy of "Guidelines for Talking with Your Son" (see p. 119) for each participant; participants' partially completed action plans

Methods of Facilitation

1. Pose the following to the participants: "If I were to ask your sons the following questions, what do suppose their responses would be?"
   - Do you talk to your parents about problems you have or private things that are important to you (things you don't talk about with just anybody?)
   - What do you talk about with your parents?
   - Do your parents generally have the time to talk with you?
2. Invite the participants to share the challenges they experience in attempting to communicate with their sons.
3. Distribute and discuss "Guidelines for Talking with Your Son."
4. Encourage the participants to help each other develop specific, proactive strategies for enhancing

parent-son communication that they can incorporate into their personal action plans.

Session 8: Promoting School Success

Goal: To enhance participants' ability to promote academic and social success in school by more effectively directing parental resources to the educational process
Materials needed: copy of "Things You Can Do at Home to Promote Your Son's School Success" (see p. 120) for each participant; participants' partially completed action plans

Methods of Facilitation

1. Have the participants share their issues and concerns about their sons' school experiences.
2. Facilitate a discussion of the following questions:
   - What educational goals do you have for your son?
   - What do you tell your son about school and getting an education?
   - Do you help your son with his homework?
   - Do you make sure your son does his homework?
   - Do you attend school meetings with your son's teachers?
3. Distribute and discuss the points in "Things You Can Do at Home to Promote Your Son's School Success."
4. Promote educational awareness among the participants in the following ways:
   - Explain standardized testing, grading, and placement procedures.
   - Provide guidance on how to participate constructively in parent-teacher conferences.
   - Explain recent curriculum innovations.
5. Encourage the participants to make periodic visits to their sons' classrooms to check on their progress. Stress that they should not wait for calls from

teachers or administrators about academic or social difficulties before they visit the school.

6. Encourage participants to help each other develop specific, proactive strategies for promoting school success that they can incorporate into their personal action plans.

Concluding Activity

Goal: To reinforce the awareness, knowledge, and skills gained during the workshop; to gain a commitment that participants will implement strategies to empower their sons

Materials needed: copy of "Suggested Parenting Resources" (see p. 121) for each participant; refreshments and party supplies; for each participant, a certificate and small token (e.g., a plant) acknowledging completion of the workshop; poem *Mother to Son*, by Langston Hughes (1996)

Methods of Facilitation

1. Invite the participants and their sons to a celebration marking the end of the workshop. Provide refreshments.
2. Invite parents to introduce their sons to the group. Encourage them each to name three things about their son they are proud of.
3. Review "Seven Principles of Nguzu Saba." To reinforce participants' commitment to implementing the action plans they developed during the workshop, invite each participant to share one parenting strategy he or she plans to implement. Ask the parent to explain how the strategy relates to the seven principles.
4. Encourage participants to maintain contact with each other, forming an informal parenting support network.

5. Distribute "Suggested Parenting Resources" and encourage parents to refer to these resources to expand on their workshop learning experiences.
6. As necessary, help participants make contact with appropriate social support and welfare agencies to assist with various aspects of parenting.
7. Present each participant with a certificate and a small token signifying their completion of the SONS workshop. An excellent token would be a plant—a living thing that must be cared for and nurtured in order to thrive and grow, just as their sons are.
8. For an inspirational conclusion, select one mother to read the poem *Mother to Son*, by Langston Hughes (1996). In many respects, this poem distills the essence of African American parenting.

Strengths of African American Families (5-1)

- kinship networks and extended family systems
- value systems that emphasize such things as harmony, cooperation, interdependence, acceptance of difference/diversity, internal development, hard work, achievement, and traditionalism
- strong male-female bonds
- role adaptability and flexibility
- roots, emotional support, and buffers or consolations against racism
- respect for, appreciation for, and full use of the skills and wisdom of senior family members
- child centeredness

Source:

Hayles, V. R. (1991). African American strengths: A survey of empirical findings. In R. L. Jones (Ed.), *Black psychology* (3rd ed.). Berkeley, CA: Cobb and Henry.

The Seven Principles of Nguzu Saba

1. **Umoja (unity):** To strive for and maintain unity in the family, community, nation, and race
2. **Kujichagulia (self-determination):** To define ourselves, name ourselves, create for ourselves, and speak for ourselves instead of being defined, named, created for, and spoken for by others
3. **Ujima (collective work and responsibility):** To build and maintain our community together, to make our sisters' and brothers' problems our problems, and to solve them together
4. **Ujamaa (cooperative economics):** To build and maintain our own stores, shops, and other businesses and to profit from them together
5. **Nia (purpose):** To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness
6. **Kuumba (creativity):** To do always as much as we can to leave our community more beautiful and beneficial than when we inherited it
7. **Imani (faith):** To believe with all our hearts in our people, our parents, our teachers, our leaders, and the righteousness and victory of our struggle

Source:

Karenga, M. (1977). *Kwanzaa: Origins, concepts, practice.* Los Angeles: Kawaida.

Guidelines for Raising a Son in an Afrocentric Perspective

- Teach your son about his family history. Emphasize the strengths, values, and traditions established and perpetuated in your family.
- Observe African American holidays (such as Kwanzaa, Juneteenth, Martin Luther King, Jr.'s birthday) and celebrate family gatherings as a way to teach your son about African American culture and traditions.
- Have your son participate in periodic family gatherings and activities.
- Teach your son about African and African American cultural rituals.
- Celebrate important milestones in your son's life with special events that mark his accomplishment and new status.
- Teach your son roles and responsibilities that will contribute to the overall development of the family.
- Help your son to develop academic, career, and personal-social goals that will bring honor to himself and your family.
- Help your son develop a sense of service to the African American community.
- Provide religious education or spiritual direction to your son as a basis for forming his personal and family values.

Guidelines for Promoting Self-Esteem and Black Pride in Your Son

- Express pride in your son's abilities and talents.
- Show that you appreciate all of your son's efforts and achievements through words (giving praise) and actions (giving hugs).
- Avoid put-downs about African Americans, particularly African American males.
- Display African and African American images in your home (posters, family photographs, magazines, and so on).
- Start a home library of books, audio tapes, video tapes, compact discs, and other materials about African and African American heritage and the achievements of Africans and African Americans (particularly males). Spend time with your son exploring and talking about these items. Keep adding to the library (or trade with friends) to get new materials.
- Spend time with your son surfing Internet websites about African and African American education and culture.
- Encourage family celebrations and commemorations of African American holidays (such as Kwanzaa, Martin Luther King, Jr.'s birthday, Black History Month, Juneteenth).
- Visit African and African American museums, historical monuments, shrines, art galleries, cultural festivals, and so on.
- Encourage older men in your family to share stories of their youth with your son.
- Talk openly and frankly with your son about

(5-4, cont.)

racism and the challenges that confront African American males in America. Help him learn good ways to deal with racism its accompanying social challenges.

(5-5)

My Personal Parental Action Plan

Name:

_____

What I personally will to do help my son's academic and social empowerment:

In order to	**I will**
Build self-esteem:	
Build a sense of Black pride:	
Build healthy habits:	
Discipline my son better:	
Teach my son self-discipline:	
Build responsibility:	
Teach responsible sexual behavior:	
Improve communication:	
Improve school success:	

Unique Developmental Tasks of Black Males' Childhood and Adolescence

Childhood

- recognize self and others based on color
- begin developing a self-concept that includes racial labels
- recognize, identify and label social inequalities, such as racism, discrimination, prejudice
- recognize and develop skills for being in multiracial environments and bicultural experiences, which contain mixed and contradictory messages
- forge an appropriate and healthy identity in the face of racism, discrimination, and prejudice
- fine-tune sensing and judging skills to screen out or change negative racial and color images and messages

Adolescence

- refine a healthy sense of identity that changes or overcomes societal messages of being less than, abnormal, or different because of one's color, race, or culture
- strengthen skills for being in bicultural and multicultural environments

Source:

Crawley, B., & Freeman, E. M. (1993). Themes in the life views of older and younger African American males. *Journal of African American Male Studies, 1,* 15–29.

(5-7)

Guidelines for Effective Discipline

- Remember that discipline should be an expression of love and care.
- Approach the issue of discipline with the attitude, "I am the parent, you are the child."
- Show your son the behavior you want in your own behavior.
- Communicate and explain your rules to your son.
- Allow your son to have input into, but not decide, the rules.
- Establish clear consequences when rules are broken.
- Be consistent and follow through on the consequences when rules are broken.
- Praise and compliment your son when he does the right thing.
- Show your son love and sincerity.

(5-8)

Guidelines for Promoting Self-Discipline

- Teach your son that sometimes people can't get what they want right away; it takes hard work and patience.
- Teach your son how to control and positively channel anger and aggression.
- Teach your son to be respectful and considerate of others.
- Teach your son the importance of spiritual values as the basis for a personal sense of morality.
- Teach your son to resist the pressures of the street and the lure of illegal activities.

(5-9)

Guidelines for Promoting Responsibility

- Teach your son that he is responsible for his behavior and its consequences.
- Give your son specific duties or chores that contribute meaningfully to the running of your household. Have penalties for failing to carry out these duties.
- Encourage your son to seek age-appropriate, money-earning jobs outside of the home (such as running errands for neighbors, cutting grass, baby-sitting, working at a fast-food restaurant)
- Encourage your son to become active in community groups, particularly those that advance African American empowerment.

Promoting Responsible Sexual Behavior

- Resolve that your son's basic sex education will take place in your home, not on the street.
- Start to teach your son about sexual issues in early childhood. For example, teach correct names for body parts and answer early questions about sex.
- At the onset of puberty, talk with your son about the physical changes taking place in his body. Provide him with facts about normal teenaged events—increased interest in the opposite sex, wet dreams, masturbation, and so on. Invite your son's questions and help him separate sexual facts from myths.
- Discuss with your son what his sexuality means with respect to relationships with other people. Discuss words such as *giving*, *caring*, *sharing*, and *respect*, and what these words mean in the context of a sexual relationship.
- Discuss the nature of fatherhood and the major responsibilities it brings. Physically your son may be able to make a baby, but ask him to consider if he is ready to be a father.
- Talk openly with your son about the graphic sexual messages and images presented in current CDs, music videos, TV programs, Internet websites, and movies. Help him to evaluate such messages and images and fit them into his emerging value system.
- Discuss with your son what his sexuality means in terms of his religious or spiritual values.
- When you feel that your son has reached an appropriate age, have frank talks about issues such as safe sex, sexually transmitted diseases,

(5-10, cont.)

and HIV/AIDS.

- If you find it difficult to talk to your son about sex, provide him with well-written books or other resources that explain sexual issues. You might also ask a responsible and trusted adult male relative or friend to discuss sexual issues with your son.

(5-11)

Guidelines for Talking with Your Son

- Schedule quality time with your son at least once a week. This is time when you and he can have uninterrupted time to talk about important issues in a relaxed way. Also use this time to enjoy fun or leisure activities with your son.
- Express an interest in things that concern or are important to your son, such as sex, drugs, violence, music, TV programs, video games, movies, sports, events at school, or friendships. Invite him to discuss his issues or concerns with you. Remember to talk *to and with* your son, not *at* him. Avoid moralizing or preaching.
- Don't discount your son's reality or put down his experiences. Listen when he tries to tell you about his life and experiences. Appreciate that what might seem unimportant to you as an adult may be a major life issue for a child or teenager.
- Conduct periodic family meetings where the whole family talks about concerns and helps make decisions about how the family runs.

(5-11, cont.)

- Respect your son's space. Acknowledge that there may be times he really is not interested in talking or things he does not wish to share with you. Trying to force him to talk will only hamper communication efforts.

(5-12)

Things You Can Do at Home to Promote Your Son's School Success

- No matter how much schooling you had, decide that you can and will be a positive force in your son's success in school.
- Tell your son that you expect him to try hard and do as well in school as he can.
- Establish a climate in the home that fosters doing well at school. For example, set aside an amount of time, appropriate for your son's age, Sunday through Thursday evening for academic activities. Make sure your son does his homework during this time. If your son does not have homework on a given evening, have him spend his time reading. Do not allow televisions, radios, CD players, or video games during this time. To show that learning is important to you, engage in some type of learning activity as well—for example, reading a book or magazine or going to informational sites on the Internet.
- Praise your son for good schoolwork.

Suggested Parenting Resources

Books

Alston, H. (1994). *Black males: An African American view on raising young men.* Dubuque, IA: Kendall/ Hunt Publishing Co.

Beal, A. C., Villarosa, L., & Abner, A. C. (1998). *The Black parenting book: Caring for our children in the first five years.* New York: Broadway Books.

Copage, E. V. (1995). *Black pearls for parents: Meditations, affirmations, and inspirations for African American parents.* New York: Quill.

Hopson, D. P., & Hopson, D. S. (1990). *Different and wonderful: Raising Black children in a race-conscious society.* New York: Prentice Hall.

Longstreet, H. (1998). *Communication and parenting skills for African American families.* New York: Vantage Press.

Ward, J. V. (2000). *The skin we're in: Teaching our children to be socially smart, emotionally strong, spiritually connected.* New York: Free Press.

Williams, K. (1998). *Single mamahood: Advice and wisdom for the African American single mother.* Sacramento, CA: Citadel Press.

(5-14)

Useful Websites

Black Excel: The College Help Network: www.blackexcel.org

Black Parenting Today magazine home page: www.blackparentingtoday.org

National Black Parents Code: Guidelines for Correct Black Parents: www.melanet.com/watoto/code.html

National Parent Information Network: www.npin.org

Watoto World Parental Guide:www.melanet.com/watoto/parents.html

ERIC /Cass Virtual Library on Cultural Diversity: http://ericcass.uncg.edu/virtuallib/diversity/diversitybook.html

Black Male Empowerment

African American History, Culture, and Black Studies Resources: http://blackquest.com

African American Male Research: www.pressroom.com/~afrimale

African American Web Connection: www.aawc.com

African Americans in Air and Space History: www.nasm.edu

Archives of African American Music and Culture: www.indiana.edu/~aaamc/index.html

Black Facts online: www.blackfacts.com

The Encyclopedia Britannica Guide to Black History: http://blackhistory.eb.com

EverythingBlack.com: www.EverythingBlack.com

54th Massachusetts Volunteer Infantry: www.awod.com/gallery/probono/cwchas/54ma.html

Multicultural Health Clearinghouse: www.omsa.uiuc.edu/clearinghouse/african/african.html

National Black Child Development Institute www.nbcdi.org/nbcdi/Nbcdiframeset.htm

National Center for Health Statistics: www.cdc.gov/nchs/default.htm

National Urban League: www.nul.org

Universal Black Pages: www.ubp.com

U.S. Department of Health and Human Services: www.os.dhhs.gov

www.blackfamilies.com

www.blackindex.com

www.negroleaguebaseball.com

Black Male Educational Achievement

ERIC Clearinghouse on Counseling and Student Services: http://ericcass.uncg.edu

Kiersey Character Sorter & Kiersey Temperament Sorter: http://kiersey.com

Learning Styles Test of the Center for New Discoveries in Learning: www.howtolearn.com/personal.html

National Center for Educational Statistics:www.nces.ed.gov

U.S. Population Statistics Disaggregated by Race and Gender: www.maec.org/stats.html

www.womensmedia.com/seminar-learningstyle.html

Data on Sex-Related Challenges

MEDLINE Plus, African American Health: www.nlm.nih.gov/medlineplus/african americanhealth.html

National Center for Health Statistics, Fast Stats A to Z: www.cdc.gov/nchs/fastats/minority.htm

National Center for HIV, STD, and TB Prevention: www.cdc.gov/hiv/pubs/facts/afam.htm

Black Parenting

Black Excel: The College Help Network:www.blackexcel.org

Black Parenting Today magazine home page: www.blackparentingtoday.org

National Black Parents Code: Guidelines for Correct Black Parents:www.melanet.com/watoto/code.html

National Parent Information Network: www.npin.org

Watoto World Parental Guide: www.melanet.com/watoto/parents.html

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Wright, W. (1992). The endangered Black male child. *Educational Leadership, 49,* 14–16.

EXEMPLARY GATEWAY WEBSITES FOR COUNSELORS & THERAPISTS

CYBERCOUNSELING
http://cybercounsel.uncg.edu
A site for innovative online demonstrations and discussion of cybercounseling and cyberlearning

ERIC/CASS VIRTUAL LIBRARIES
http://ericcass.uncg.edu/virtuallib/newlibhome.html
Full-text resources on critical issues in Counseling: Cultural Diversity, School Violence, Student Achievement, Conflict Resolution, Bullying in Schools, Depression & Suicide, Substance Abuse, Youth Gangs, and Assessment & Testing

INTERNATIONAL CAREER DEVELOPMENT LIBRARY—ICDL
http://icdl.uncg.edu
An on-line collection of full-text Career Development resources - "Where to go when you want to know"

ERIC COUNSELING & STUDENT SERVICES CLEARINGHOUSE
http://ericcass.uncg.edu
The basic resource for Counselors - A Gateway to many other sites

Visit The Newest Virtual Library
ASSESSMENT & TESTING
http://ericcass.uncg.edu/virtuallib/assessbook.html
Information on the broad and growing issue of testing and assessment in the world of education

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